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BELIEF IN IMMORTALITY.

A SERMON BY REV. LEON A. HARVEY, DES MOINES, IA.

How wonderful is the human mind! How it circles the earth and weighs the stars! How thought passes with more than lightning speed from the invisible atom to the infinite sky, and is equally at home in considering the laws which unite the atoms of oxygen and hydrogen and in those which guide the Pleiades! How it leaps from that little, far-off life-germ, with which the life-story of our earth began, to the wide horizons of the intellect! How it refuses to be bounded by any sky or any centuries, and is at home alike with the infinites and eternities!

Did you ever look upward to the heavens on some wondrous night? After letting your thought sweep through the vast infinites of space, did you ever close your eyes upon the scene, to find the bejewelled sky all folded away within yourself,—no infinity lessened, no lustre dimmed?

I know of nothing else which so demonstrates the boundlessness of man's capacity, so shames all littleness of living.

And now does this human spirit, which thus gathers infinite *Space* into its heart, hold there infinite *Time* as well? If the great wide heaven is only a kind of garment for the human soul, as it is the garment of God, is the soul, like God, *immortal?* Such is the question which, in deep and solemn earnest, I wish to ask to-day.

A gentleman of culture and refinement, an authority in the literary world, said to me a few weeks ago that he thought nothing in modern life was more to be regretted than the decay of the hope of personal immortality. He felt that men's attitude to-day on this question was in marked contrast to their attitude in previous centuries. And, certainly, it is true that, though in the time of the Renaissance men laughed at the claims of the Church, and scoffed at her priests and penances, they seldom doubted the immortality of the soul. They saw, or thought they saw, that the Church's claim to the "keys" of the kingdom of heaven was only a pretence, but the reality of that kingdom itself they did not doubt. To-day the doubt has gone deeper. Multitudes are asking, not whether the Church is the door to the kingdom of heaven, but whether there *is* any kingdom of heaven. Many, not only in the liberal churches, but in all the churches, have come to accept the faith of George Eliot, as expressed in her "Choir Invisible": —

"Oh, may I join the choir invisible
  Of those immortal dead who live again
In minds made better by their presence,—live
  In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
  Of miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
  And with their mild persistence urge man's search
To vaster issues!
  So to live is heaven:
  . . . . . .
So shall I join the choir invisible
  Whose music is the gladness of the world."

You see how beautiful it is, how it appeals to all of us. Whatever happens to us, it must be true that our influence survives. The thought is one to make us pause on the threshold of every evil thought or deed. The false word spoken, the wrong thing done, we know not where it may end. We know not but the hatred we secretly cherish, passing by subtle, unseen laws into the lives of others, may become the tool of the basest injustice and the meanest crimes. We do

not know but it will ripen into assassination and murder. The old Bible saying, "He that hateth his brother is a murderer," is something more than rhetoric. For hatred is verily the seed from which the dark flower of murder springs. We know not under what sun or in what dark alley it may ripen. Sow not the seed, is the lesson. Wait before you sow, and see the thing you do travelling on through the centuries, finding a home now in this life, now in that, breeding darkness and hatred in them all!

See homes darkened, lives blasted, hopes crushed, through the hatred you wilfully cherish, the lie you consciously tell. It matters not though no other in all the world should know it is in you. It is shaping your character, as the life in the oak is shaping its leaves. And what you are your influence will be. It matters little what you say, the thing you are "thunders over your head," and that thing the future will keep,—that alone!

There is also another side to the picture,—a beautiful side. We may live again "in minds made better by" our "presence,—live

In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
Of miserable aims that end with self,
In thoughts sublime that pierce the night like stars."

If the evil thoughts we think turn fiends and descend to the very depths of hell, our noble thoughts may rise to heaven and pierce the night like stars, shining with the added lustre of countless generations. The little spark of unselfish love in us, passing on from life to life, at last becomes a mighty flame in the heart of a great philanthropist, who kindles a nation or continent with his flaming zeal. The sincerity, the nobility, the integrity, of our characters, may flow out silently from us, and enter into countless others, making beautiful thoughts and homes in many lands. It is a sublime privilege; and George Eliot has clothed the thought of it in fitting phrase,—in sentences, like the thought, sublime.

But you see that, if *this* be the *only* immortality, the *surrender* of the *individual* is *complete*. I am not to live again in myself, but only in others. The things I have done live on, the doer dies. Deeds are immortal, souls perish. Love lives on, the lover dies. Such is the philosophy of the lines I have quoted; and it must be confessed that a considerable number of thoughtful men and women are accepting it, and finding some comfort in it.

Now, why are so many surrendering this mighty hope of personal immortality, some regretfully, some almost carelessly, as though it were only a trifling matter whether the spirit is quenched at death or born into a heavenly life? I see two reasons for it.

The first is, that Christendom's faith in immortality is based chiefly upon *miracle*. The Church has long been saying, Because Christ lives, we shall live also; and, as evidence that Christ does live, they point to the gospel story of the resurrection. But that story, beautiful as it is, is losing its significance to all of us. It is a miracle, and the spirit of the age is distrustful of miracles. In thoughtful minds criticism has done much to strengthen this distrust; and so the story no longer appeals to them, no longer makes possible their old belief. I do not here say whether these people are wrong or right. I only point out the fact that such is their attitude,—that for them Christ has not risen in any sense which assures them of personal immortality.

They are saying with Mrs. Humphry Ward, "Miracles do not happen." We will not, they say, pin our faith to the impossible. Our faith, such as we are able to have, must be in no sense a contradiction of the laws of the universe: it must be their fulfilment.

And, certainly, in this respect these men and women are right. The age of miracle is past. Whatever happened at the tomb of Christ, no law, either spiritual or physical, was violated. And when the miraculous in the story is explained away, as many modern preachers do explain it away, its old religious significance is gone. Unless God by special intervention raised the Christ (which intervention were itself a miracle), the old significance of the resurrection is gone. A new significance there may be, and I believe there is; but it is a significance based not upon miracle, but upon the spiritual triumph of a mighty soul.

Added to this distrust of the old basis of faith is another fact, which, though we may be less ready to admit it, plays quite as large a part in our surrender of immortality. This fact, strange as it may seem to you, is

the *surrender of individuality* here in our *present life.* We think of ours as pre-eminently the age of individualism, and such in many respects it is. We are no longer subject to the tyrannies of feudalism nor to the dictates of a priesthood. Men may think their own thoughts. Provided those thoughts do not offend against the fundamental law of morality and right, they may publish them on every theme, whether it be science, government, or religion. Individual energy and ability have undertaken and accomplished vast enterprises, which in previous ages only a government or institution would assume. The Egyptian government built the Pyramids, the Roman Church St. Peter's; but the Eiffel Tower in Paris, the Ferris Wheel in Chicago, are the products of individual enterprise. The splendid highways of ancient Rome were government roads. Our modern railways are nearly all of individual origin.

But, if we look at another aspect of individualism, we shall see a loss, and not a gain. If we look deeply enough, we shall see that individualism, like the fabled monster of old, is swallowing herself. These vast enterprises, important as they are, are taking men out of themselves, and burying them in their pursuits. In the days of feudalism, though a man's property, and even his life, was in the hands of his Lord, still the most of his life was spent in the quiet of the fields, doing his own separate tasks; and, though the Church demanded absolute obedience from her subjects, she encouraged them to go into the quiet of the monastery or nunnery, and think over the problems of the soul, learn the meaning of life, not by building railroads or running stores, but by looking into the deeps of their own separate souls. I would by no means advocate a return to such a system; but the pity is that we have nothing to take its place. Men are called out of themselves forevermore. There is nothing to say to us, as did the ancient Greek oracle, "Know thyself." Our education, even, is objective. We must know how the sun shines, how the heart beats; but what we are, what the soul is, with its hopes and fears, its loves and longings, we have ceased, for the most part, to ask. "Whence comest thou, O unseen messenger within: whither art thou bound?" Such was the great question of the Orient. We ask it only at funerals, and then only half-heartedly, as though we doubted whether there were any messenger within. What wonder! We and the soul within us are strangers, have not met for many a day,—nay, in any deep sense have not met for years. And every day the veil that hides our inner self thickens, until at last it becomes a curtain shrouding the holy of holies; and we say no soul is there. Is it not time to call a halt, to cry, "What shall it profit a man to gain the whole world, and lose his own soul?"

Aside from the great enterprises which I have noted, and which absorb completely the men who undertake them, let me call your attention to a single instance of the same tendency in the more ordinary pursuits of life.

A few decades ago there might have been seen in this country and in Europe little modest shoe-shops, with a single workman plying his trade for years together. Talk with such a man. His grammar may not be perfect, his accent may be provincial, but those quiet days have been full of thought. His conclusions may be crude, but they are *his* conclusions. He believes deeply, intensely. He is not the echo of somebody's else thought: he is an individual.

And what has taken the place of these little quiet, separate, working places? For the most part great factories. Go into one. After you have received permission from the overseer, a sort of feudal lord over this great army of men, talk with one of the workers. He may talk glibly, may use better English than the workman of other days; but his talk is all about machinery and tools. If you speak about the nature and destiny of man, problems with which the isolated shoemaker would have been perfectly at home, he is dumb. Soul, spirit, life,—these words hardly belong in his vocabulary. His knowledge is largely accumulated facts, which he carries about with him, as a man might carry coal in a cart. There is almost nothing which is vital to his life, no deep faiths and convictions which have woven themselves into the very fibres of his being; and it is these which make the individual. Unload him of his facts, and there is nothing left. Why should such a man believe in immortality?

Is there anything in his daily life that

has in it the quality of endurance? Will not the machines wear out? May not the factory burn? Must he not have some quiet days for thought before he can hear the still, small voice of the soul within him, which the noise of life so effectually drowns?

And what is true of this man is true, at least to a degree, of all. Capitalists, workmen, thinkers, are all confronted by the same wilderness of achievements, are all buried in pursuits which hide them from themselves. The cure for all this is that which Emerson gave as the need of our education and religion: "First of all soul, and second soul, and evermore soul." We must find some moments for ourselves, some hours even, for quiet contemplation. We must find some time to take our eyes off from brick pavements and walls, to look at the hills and sky,—to look, not hurriedly, but calmly wait till the soul within us seems to rise up and go forth with a great gladness to meet its own. We must find some time to read the great thoughts of literature and commune with the souls out of which they came. These thoughts which "pierce the night like stars" call us away from our lower and up to our higher selves: they rediscover for us our forgotten souls. We must come to read these not as leisure for an idle hour, but we must come to long for them as for our daily bread. We must seek communion with the men and women about us who love the higher life, and seek to direct the conversation to noble themes. All this will arouse the moral sentiment, make us quick to hear the voices of the soul. But the hardest work is yet to come; for we must yield to these voices. They will call us away from our selfish pleasures. They will say "Speak the truth,"—something which is not always easy. "Do the right," though it is often hard. They will say: "Stop your selfish striving, and do this kind deed and that. Be in earnest to-day, live as in the presence of eternity. Say to yourself, 'I shall not pass this way again.' Yield to every higher impulse, spurn every downward tendency. Be a man, a woman, to-day in the noblest sense which those great words can have to you." Such are the voices of the soul, such their message and their mandate. It is not easy to yield to them, but it is worth while. I hear men and women saying carelessly, almost exultingly, as though it were a mark of superior intelligence, "I cannot believe in immortality." Did he who says it see deeply enough, he would know that his declaration is also a confession,—a confession that his life is superficial. The eternal things of life do not lie upon the surface, but are deep hidden in the heart. Live deeply enough, and eternity shall so be in your to-day that you cannot doubt it.

I would not shun the difficulty already mentioned, and which I own is great,—the difficulty of giving up a faith based upon a miracle and seeing one which grows out of the nature of man; but I would insist that any true faith in immortality cannot be injected from without, but must unfold from within. It cannot be grafted upon life, for it is that into which life flowers.

And now I have left myself all too little time to speak of some of the reasons for this faith which we may put in the place of the miracle and legend which we are forced to surrender. It is hard to make science speak the language of religion. Its language is not yet rooted in the past, and bound up with men's loves and hopes. But some time the beautiful story of creation which science reveals will be told with moving power. It will be no longer coldly scientifical, but will be full of poetry and religion. It will glow with a deeper beauty and speak with a diviner meaning than the story of Genesis ever did. Try to think of it so. Try to think of it no longer as science, but as a beautiful story of the great All-Father told for the first time to his listening children—told to us first, because first among all the generations we have ears to hear.

Way back yonder, in the unremembered past, on the bleak and barren hills lies one single germ of life. Nowhere else in all the world is there a single twig or grass-blade to keep it company. It has only the sun and stars for companions. But the winds kiss it, the sun calls to it, the rain waters it. Wait a million (or was it ten million?) years. Lo! the hills are covered with verdure, great trees lift themselves in air, the forests are vocal with the song of birds. All this garment of green, these mighty trunks, these singing birds, were hidden away in that first life-germ. Sup-

pose you could see a common piece of moss unfold before your eyes,—see it passing into grasses and trees and lilies,—by silent stages see it pass even into animals, until at last the moss has become a singing bird, soaring upward into the deep of heaven, which it floods with melody. Would you need any other miracle than that to teach you of a purpose infinite? Such is the story of science, and still the tale unfolds. At last—and how countless are the ages between!—it issues into man,—man with his infinite capacities! Crude and savage at first, but slowly unfolding, until at last an eye looks out upon the world which knows that it is beautiful, looks back over the long, long journey which he has come, and at least in part comprehends it.

And now the cycle seems to be complete. Nature has travailed through countless ages, a child is born that looks up into her face, and loves her, knows that she is beautiful. It is as when the mother, after years of watching over her baby boy, until he has grown strong and true, at last looks into his frank and open face, and says: "Now I know by the love gleaming in his eyes that I can trust him. For this I have yearned, in this I find the reward of all my pain and deprivation,—in this love that answers unto mine." So out of the heart of Nature there comes a voice to me with accents sweet and tender as a mother's, saying, "My child, I love thee." The universe becomes a song, life is complete, we know that love is all. And Nature, we have learned to know, is not something separate from God: it is God's garment. The voice from the heart of Nature is God's voice. The child and the Father—yea, and Mother, too—are one.

See how this child, standing on less than a square foot of soil, finds the heavens too small to contain his thought. Would it not seem that this infinity of man were matched by an eternity?

If man be not immortal, then where shall we look for immortality? Science tells us that the solar and other systems shall grow old, and pass away, that the earth shall be dissolved into its elements. Then where were the immortality of influence which lives again in minds made better for its presence? It must all end. The long, long story of creation is told; and what is the end? Nothing, absolutely nothing but gas and smoke. There, after the birth-throes of ten million æons, after all the struggles and the sacrifices, loves and hopes and aspirations of humanity,—there, in a wreath of smoke which no eye beholds, in lurid flames which leap out into the bosom of chaos, there it ends. So considered, creation becomes a meaningless riddle. There is no meaning in the story unless something abides. That something is the soul in which alone the hope of immortality is planted, into which the long, the beautiful story of creation issues and finds fulfilment.

This faith lays deepest hold of us in our profoundest moments,—when the spirit holds sway, when the body with its ambitions and its passions is forgotten, and we become "a living soul." So it is that the noblest men have never doubted immortality. Socrates, Plato, Jesus,—names which come quickest to our lips, as we recall the past,—never doubted it. And in moments of heroism, when a man is surrendering himself to the voice of duty and of God, a great faith of which he had hardly dreamed visits the soul, and puts strength into his faltering will. He faces death, and the beyond loses its darkness and shines with unexpected lights.

Ah! there is something here
Unfathomed by the cynic's sneer,
Something that gives our feeble light
A high immunity from Night,
Something that leaps life's narrow bars
To claim its birthright with the hosts of heaven,
A seed of sunshine that doth leaven
Our earthly dulness with the beams of stars,
And glorify our clay
With light from fountains elder than the Day;
A conscience more divine than we,
A gladness fed with secret tears,
A vexing, forward-looking sense
Of some more noble permanence;
A light across the sea,
Which haunts the soul and will not let it be,
Still glimmering from the heights of undegenerate years.

Adorn thyself with simplicity and modesty and with indifference toward the things which lie between virtue and vice. Love mankind. Follow God. The poet says that law rules all, and it is enough to remember that law rules all.—*Marcus Aurelius.*

THEODORE PARKER.

HIS THOUGHT AND HIS INFLUENCE.

III.

How much of all that Theodore Parker wrought so strenuously stands for us? What is left as the result of his labors in life and thought?

The degree to which a thinker has been effectual is the degree to which his thought has sunk into and been absorbed by common thought. It is precisely the degree in which it no longer seems novel, but habitual; the degree in which it no longer seems his, but ours. It is the degree in which a worker has been taken up by the main current of his time, and carried onward by it. It is precisely the degree in which it no longer seems his, but everybody's.

Theodore Parker was first of all, and emphatically "a preacher of righteousness." Morality is not so much a variable as a growing, an expanding force. No doubt everything is summed up in its primary axioms, yet it is only step by step that we come to perceive what these imply. We acquiesce in the established, the customary. Our eyes are holden that we should not know it. It does not occur to us that here is the field for the application of these long-accepted maxims. Then a soul of more original insight turns the search-light of conscience on these dark places, and they start out in unexpected hideousness. We cannot go back to the old insensibility. The times of ignorance God winked at, but now commandeth all men everywhere to repent. With grinding and friction and collision, the wheels of the huge social machine roll on to a farther moral advance. The life of the present, its business, its class-relations, its politics, its motives, aims, methods, need to have the veils of use and wont torn away. Then we see them as with a new sense. What just now looked a matter of course, natural, necessary, which disturbed neither the conscience nor the heart, becomes an evil which gives us no peace.

Such a light Theodore Parker turned on his own time. He applied a moral sense as inflexible as the granite of his New England hills to the conditions of life about him. Industry, trade, commerce, the social relations of men, were the field on which Christianity was to be applied, no less than to the personal dispositions and the domestic relations. The more deep-rooted the evil, the more closely it was entangled with the social fabric, the more it spread over and into the ways of men, confusing their judgments and embarrassing their actions, the more imperative he felt his obligation to strip off its plausibilities, and reveal it in its true character. He spoke unreservedly, passionately, on great social questions, regardless of wounded prejudice or interest or of the odium incurred.

Especially did he attack the institution of slavery, then so intrenched in the national life that the voice of the private reformer lifted against it was indeed that of one crying in the wilderness. Slavery, recognized a half-century before as an evil, had ended by accustoming people to its existence. It had benumbed both political parties in the North: it had become the corner-stone of political faith in the South. It had stifled remonstrance on the part of the great religious organizations, who shrank from the disruption inevitable to open condemnation of the institution. It had stifled remonstrance from the most respectable and influential part of the press. It had become involved with the industry, not only of the slave-holding, but of the non-slave-holding States, with their manufactures and trade and commerce, and boldly proclaimed itself indispensable to these.

Unity, peace, prosperity,—these are solid and precious realities, dear to every patriot; dear, also, to each private interest. And, to secure these, it seemed necessary to ignore the negro slave at the bottom. After all, was it not the lesser evil? Amiable and good people, cultivated people, exemplary people, no less than selfish, interested, or thoughtless people, persuaded themselves that it was so. It was better that the negro should suffer than that the whole nation should be convulsed. After all, was the negro so badly off? Wasn't he being civilized? Christianized? Wasn't he contented?

You can understand how uncalled for, how odious, how dangerous, how wicked, the anti-slavery agitation seemed to the great mass of respectable and prosperous people in the Northern States, even in Boston. What, when we are all going on so

smoothly, you come with these upsetting doctrines, and demand that we shall sacrifice all this well-being to this wretched "nigger"! You can—no, in the light of all that has come to pass in forty years, you can*not* — realize the courage, the disinterestedness, the sublime faith in an Eternal Right, the loyalty to "the least of these their brethren," the unshaken conviction of a moral order in human affairs, which inspired the protest of the men and women who in those days dared to raise their voices against the wrong of slavery. Nor can you realize the bitter hatred, the ostracism, the personal risks, to which they were exposed.

Happily, conscience was not so dead as it seemed. It did respond to their appeal. It more and more, as years went on, came over to their side. They began to tell as a political force.

Theodore Parker had thrown his whole weight into their scale. As a preacher, lecturer, popular speaker, by word, by pen, with the full force of his personality, he threw himself into the struggle. His faith in its issue was never shaken, not even when slavery took the aggressive, and secured the rendition of fugitives, and reached out its arms for more territory. He defied the fugitive slave law, in the name of the Higher Law. As to the way in which the end would come, the future held its surprises for him as for us. He died as the country was swaying on the edge of the great plunge which committed it: it did not at first see how far. But, if our eyes could see the spiritual combatants who fought on those fields of battle, we should have seen his passion for justice, his trust in the Eternal Right, his certainty of victory, inspiring the courage and nerving the endurance of the long contest. "The other Theodore Parker planted in America" fought in the struggle and rejoiced in the triumph. I do not mean triumph in any poor sectional sense: I only mean that triumph over the wrong his soul had hated.

But, when one has really risen to a moral height, one sees plainer not on one side only, but all round. The whole horizon comes into view. Theodore Parker attacked slavery as if there were no other evil. But he also attacked the evils immediately round him as if there were no such thing as slavery, especially those of an industrial and trading community, such as that in which he lived. He strove to moralize business, to moralize education, to moralize expenditure, to moralize the relations of rich and poor, of employer and employed, of men and women, which was and is the great need of his time, of our time, of all times.

All moral teachers aim at doing this. The difference between them is one of degree, of effectiveness, of method. This teacher was pre-eminently effective by his clearness, his insight into causes, his own deep, passionate moral earnestness. Above all, he had nothing in his theology to distract his attention from this. All that he said on these points remains as salutary, as sound, as kindling, as helpful to us, who, in our degree, are continuing the same effort, as to those who listened to him at first. That great struggle to moralize life is not ended: it never will end; and the highest of all achievements in it is not this or that definite accomplishment, but to have quickened consciences, and to inspire a holy ardor in souls who will carry on that struggle farther and more resolutely.

Theodore Parker was also a teacher of religion, and to himself this function was the dearer and the deeper of the two. Religion not separable from practical life, but including it as the larger the less; resting on a true conception of God, and resulting in a warm and living piety; shaping alike thought, sentiment, action. He has left us two noble ideals,—one of God, the other of man, and his method of arriving at them.

God was to him the Infinite Perfection,—the perfection of being, of power, of conscience, of affection, the perfection of that innermost element of all, which in man we call personality, "faithfulness to himself." All Christians use these words for their God; but none develop them consistently. All end in an imperfect God; and the tortuous scheme of salvation is the long attempt to remedy that imperfection.

This God is immanent alike in matter and in spirit, neither of which are at any point separable from him, while he transcends both; transcending, indeed, these attempts to express him, which must be taken as attempts to distinguish rather than define him. God is indeed infinitely more than we can either see or express of him; but this much we can see of him

with our human faculties. He will go beyond, but not contradict this.

From this perfection of God flows a relative perfection of Man. Human nature, tending always to a progressive development of the individual and the race, has in itself the faculties necessary to accomplish this high end. A unity of life is in the race as in the individual. Both follow the same path. A progressive development is going on, of which we only see the beginning. What good is not with us now, is before us, to be attained by toil and thought and love.

True Religion, the Absolute Religion, as he called it, springs from this nature of man, and is founded upon it. It begins in the instinctive feelings, it advances to reflective ideas, it results in character, and appears in action. It is only conceived distinctly in an advanced stage of humanity: to make it a fact is the highest triumph of the race. The great historic religions, professing to have come miraculously from God, and claiming finality for themselves, notwithstanding the immense service they have each rendered, must each at length melt into this. This alone has no bar, no limit, to its perennial growth, unfolding with the unfolding of man; resting not on Church or Scripture, though often confirmed by these; not even resting on deductions from the material world or outward history, which alone are insufficient to establish it, but on the inner perceptions and consciousness, "the primal intuitions," the nature of man.

In one word, Theodore Parker transferred religion from a supernatural to a natural basis. He "did not require that hypothesis." He did not require the Supernatural Book, nor Church, nor Saviour to build upon, but believed he found surer foundation in the indestructible perceptions of the human heart and conscience. He put away all compromises. He proclaimed the divine working in the common and universal, not the exceptional; inspiration open and accessible to all; Christ was reabsorbed into the Father; miracles superseded by the daily facts of life.

It was inevitable that all this should seem profane and shocking to those believers whom neither doubt nor learning had disturbed, whose pious feeling felt no impulse toward detachment from accepted dogmas. The stage of religious experience seemed vacant to such now the personages that had so long moved thereon were gone, and the scenery unfamiliar. It was natural that minds moving in this direction, who had reached in the balancing of opposing tendencies an equilibrium they fancied permanent, should take alarm at seeing the sweep of the current seawards, and should hastily cast out anchors to keep from drifting with it.

But to many others, especially to young men, a new spiritual continent seemed to open before them for their discovery. Religion was transformed. It grew broad, fair, stately, commanding. It brought wings to the soul, not fetters.

"To simplify religion is not to shake it, it is often to fortify it." To simplify religion, to detach it from what cannot stand, to distinguish its essence from its envelope, remains still our task, as it was his. It becomes daily a more imperative necessity for increasing numbers. And a perception of this penetrates the religious world of our time. The sincere and diligent work of so many scholars, the investigations of so many competent and specially trained experts, must, it is at last acknowledged, be recognized, and their results admitted. The "higher criticism" comes in like a flood. That which forty years ago was said in the ear, to-day is proclaimed upon the housetops. What then stood in the foreground of religious teaching is to-day, by common consent, dropped into the background. The transference of religion to a natural basis is slowly, but surely, being accomplished. For ourselves, we have no hesitation in taking our stand there. We believe substantially in such a God as Theodore Parker believed in. We believe man to be such as he described. We believe God's method of working to be such. Whatever modifications of these ideas we have made, they have at least not been in the direction of the old supernaturalism.

The so-called Supernatural has its value in religion, so long as we fail to perceive God in the Natural. So long as our notion of Nature is mechanical or insufficient or contradictory, so long as any man conceives of Nature in so poor and confused a way that she seems unworthy to be filled out with a divine energy, I suppose he will

have to supplement her with another realm, which he calls supernatural, in order to find a field for the divine activity. Only in that way will it become definite enough to have any value for him.

Or, if a man cuts off Nature at the line where she begins to pass from the physical into the intellectual and moral, if he cuts her off below the region of her ethical and spiritual unfoldings,—that is, below man,—assuredly he will have to add on what he calls the supernatural, to explain and justify these. It is here, above all, that he wants God, on his ethical and spiritual side, and in his moral and intellectual world.

But, as man's perceptions of the natural broaden and deepen, the more inclusive, sufficient, and august does the working of that vast order we call Nature appear. It takes in all, it provides for all. When we feel the Living Presence flowing through all these constant processes, vivifying, renewing, transforming, without pause or weariness, then we do not need to set up another order, in which this Presence may act more distinctly. This is what our enlarging knowledge of the natural order in which we live is daily doing for us. It is furnishing a more adequate field, a grander method for the divine activity to fill out. Nature ceases to be mechanical. She becomes vital.

Especially when we stop cutting Nature off below man; when we regard her as a long ascending series, of which man is the culmination, with all her processes reaching forward, and passing into similar processes on higher planes; when we find love and piety, aspiration and trust, included in the natural, and God flowing into and manifesting himself through human affections, sentiments, perceptions; when our idea of the natural becomes thus extended, thus purified, thus ennobled,—we find the extra-natural no longer wanted. From this point of view it is absorbed in the natural. It is superseded. It is now an embarrassment.

Assuredly, this replacement of the supernatural by the natural will not be effected by the first stroke. We expect a degree of error, of over-statement, of under-statement, in the first efforts to formulate it. How many tentative attempts always are made to state a new principle, such, for instance, as that of evolution, before the satisfactory one is found! But to get hold of the essential idea is the main thing, to grasp it firmly, and not to let it slip. What readjustment, what further development, is necessary, time and further workers will supply.

When Theodore Parker died, he did not leave a successor. No man took up the prophet's mantle. No voice as commanding, no personality as impressive, took his place. His great congregation dispersed. It was thought by some that his influence was ended. It was not so. Such periods of silence are necessary in the germination of spiritual seed. Personal antagonism subsides. The weighty and the true words sink into the heart that was hostile to them, and set in motion thoughts which now seem to spring up from within. "The boldest thoughts end by finding acceptance, on condition that they yield a long time without reply to the objections of the conservatives." It was their strangeness which repelled. Now we are used to them, they do not shock us. We end by finding them true. A generation passes, and we have caught up with the thought that alarmed us, we have admitted it. The heretic is no longer a heretic.

But will Intuition stand as the basis of Religion any better than Miraculous Revelation?

We cannot help remembering that the great doctrine of evolution was just appearing above the horizon at Mr. Parker's death. At Rome, about three months before his death, Mr. Darwin's book on the "Origin of Species" came into his hands. It did not startle him. "It is one of the most important works lately contributed to science," he writes. "He does not believe in Agassiz's foolish notion of an interposition of God when a new form of lizard makes its appearance on the earth. Indeed, a God who only works by fits and starts is no God at all. Science wants a God that is a constant force and a constant intelligence, immanent in every particle of matter."

Evolution has since risen into full view; and the world in general, and particularly the religious world, did find it startling. It seemed to involve a revolution in our conceptions. This new doctrine seemed at first as if it were going to devour both Revelation and Intuition. It involved such a

change in our way of looking at things that old controversies seemed suspended, while we slowly and painfully assimilated the new teaching, and strove to find the relations of ideas and things, the new points of compass, in the new world in which we found ourselves. God, Absolute Right, Immortality, —was there any room for these ideas in the changed aspects of things? Had they, too, gone down in the general wreckage? What authority have primal instincts to a creature slowly developed out of lower forms, whose nature itself is the result of slow modifications, and on its way to further modifications,—not a creation, but a growth?

It is quite true that, in face of the doctrine of evolution, certain expressions appear of less force. Certain phrases, and the notions involved in them, require readjustment. They change their aspect. Instincts, for example, appear as accumulated experiences rather than as originally inserted. But what I want to say is that, when the period of disturbance and resettlement is over, the great religious ideas reappear from another quarter. They slowly re-emerge from the confusion. Religion resting in and upon human nature stands the shock with greater security, with greater ease, than on any other foundation. It seems to me the only foundation that does stand. Intuition turns into experience. Well, is not that just as solid, just as safe? Is it of so much consequence which set of terms we use?

At bottom, great natures help us by their assurances, their certainties, even by their hopes and their presentiments, more than by their processes. Their divinings are often wiser than their reasonings. The height they reach is solid, though they made their way to it across the morass. When the high road is at last thrown up, it leads to the same summit. The route changes, not the goal. The noblest ideal of God, the noblest ideal of man, are the creation of such souls, and the noblest legacy they bequeath to us. Religion vibrates between these poles. "On these hang all the Law and the Prophets."

SILAS FARRINGTON.

No one is useless in this world who lightens the burden of it for another.—*Dickens.*

SACRED SONGS OF ANCIENT EGYPT.

So uncertain are the sources of information concerning the oldest civilization of the world that there is a difference of 2,000 years among Egyptian scholars as to the time of the reign of the first historical king. How old Egypt then was, or what was the character or color of the original people who inhabited it in the earlier mythological times, is unknown. It is certain, however, that at the beginning of our knowledge, during the reign of the kings of the first dynasty, there was a high degree of civilization.

Some of the chapters of the "Book of the Dead," the Egyptian Bible, are supposed to date from this period, about 4,266 years before the beginning of the Christian era. Chapters of these sacred writings were inscribed on the burial-cases and on the tombs, and later, written on papyrus, were enclosed with the mummied remains. The purport of these writings so used was to furnish the spirit in its journey through the lower world with means for defence against evil spirits, and with formulas of prayers and hymns to the gods who might assist them in their conflicts with the evil ones.

Many of the oldest literary remains of this ancient people are sacred metrical compositions. But these records were all sealed books for many centuries. Before the beginning of the present century the hieroglyphic writings were unintelligible. The discovery of a black basaltic slab near one of the mouths of the Nile, in 1799, by a French artillery officer, among the ruins of an old fortress, was the beginning of light on the remote past. When the French surrendered Alexandria to the English, this dark slab, with its curious and unknown contents, was part of the spoils, which eventually found its way to the British Museum. This stone, as now known, recorded in three languages, the hieroglyphic of ancient Egypt, the Demotic of later Egypt, and the Greek, a decree of an assembly of priests in honor of a king who reigned two hundred years before Christ. It was part of the decree that it should be inscribed in these three languages, and set up in certain of the temples to commemorate the services of this king to the people and the gods.

Hitherto all attempts to read the ancient language had been guess-work. This Rosetta stone furnished the key to the meaning of the strange characters. For nearly a half-century the best Oriental scholars in the world labored over it, before the system of Champollion was finally accepted as the correct interpretation. Now stele and papyrus are easily read; and pyramid, obelisk, and sarcophagus yield up the secrets of their records. Excavation and discovery add each year to our knowledge of this literature.

The Nile was the source of prosperity and wealth to Egypt. In their conception it was a god which must be propitiated, or he would withhold the waters and the annual inundation would fail. In early times a virgin was sometimes sacrificed to him, and in later times the finger of a mummy and pieces of gold were flung into the waters to win the favor of their god. Festivals were held in his honor, and hymns were chanted to his praise. A statue of the god was carried at these festivals; and on the monuments he is painted green and red, to represent the river before and at the flood. The Nile was a favorite theme for their poets. One of the most celebrated hymns to this god was written by Ennana, who is also celebrated as the author of the story of the "Two Brothers." It is supposed to have been written in the reign of Menepta, the Pharaoh of the Exodus. This hymn was first translated by Maspero in 1868, and by others since. It opens with an invocation to the river-god coming peacefully from its unknown source to give life, that Egypt may live:—

> "Hidden is thy source,
> Hidden thy mysterious course,
> But our hearts are filled with glee."

The poet sings of the joy with which all things greet the coming of the great life-giver:—

> "All good things he doth create.
> . . . . . .
> Lord of north land, lord of south land,
> He doth fill the granaries."

Nothing built or made can contain the god. He counsels with no man. His law is firm and fair over the land. Even the rulers are only his servants. When the inundation comes, hearts beat with joy; "for his outbursting flood overcomes all with good."

> "He giveth light on his coming from the dark land."

His power produces all, his moisture bringeth life.

> "Immortals extol him, and the cycle of gods!
> Awe is felt by the terrible ones."

The king, his son, is made the lord of all, to enlighten all Egypt.

> "Shine forth, shine forth, O Nile, shine forth!
> Giving life to his oxen by the pastures!
> Shine forth in glory, O Nile!"

Musical instruments accompanied these songs, and date as far back as our knowledge of this people extends. The harp was a favorite with them; and the harpers chanted their song to its music at the feasts of the gods, at burial services and royal banquets. A poem found in a tomb near Thebes, dating back of the preceding hymn several centuries, we are told in the prelude, is the song the harper used to sing in the chapel of the tomb of the blessed Neferhotep, Amen's priest. It is a funeral dirge used in celebrating the anniversary of the death of the patriarch. His virtues are commended, and his assistance invoked. The brevity of life and the certainty of death are emphasized, reminding of the Hebrew writer of later times:—

> "The great one is at rest, the good charge is fulfilled.
> Men pass away since the time of Ra, and the youths come in their stead.
> Every mortal inhaleth once the breezes of dawn,
> But all born of woman go down to their places.
> Like as Ra reappears every morning, and Tum sets in the evening,
> Men are begetting and women are conceiving."

So Ecclesiastes:—

"One generation passeth away, and another generation cometh; but the earth abideth forever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose."

"Make a good day, O holy Father," for the feast, sings the harper, that song and music may be before the face, and all evil cares left behind. Others have passed

away, and the place of their abode is as if it had not been.

"They in the shades are sitting on the banks of the river.
Thy soul is among them, drinking its sacred waters."

If he will but grant bread to him whose field is barren, his memory will be venerated by posterity evermore; but woe to the bad, for he shall "sit miserable in the heat of infernal fires." His purity, his wealth, nor his works, could add "the least moment to his life when he went to the realm of eternity."

The living are admonished to mind them of the day when they shall start for the land "to which one goeth to return not thence."

"Good for thee, then, will have been an honest life. Therefore be just, and hate transgressions; for he who loveth justice will be blessed."

"Neither the coward nor the bold can fly the grave." Job says, "The small and the great are there." The harper sings at the tomb of Neferhotep, "Love, truth, and Isis shall bless the good, and bring a happy old age"; and the Hebrew Psalmist, "for the end of the upright man is peace."

The Egyptian burial services were lengthy and elaborate. Diodorus describes the burial of a royal personage, when crowds of men and women with mud on their heads marched the streets twice a day, singing dirges in praise of the dead. There were no festivities for seventy-two days. The luxury of the bath was denied during the period of grief. Hymns for these occasions and for the service of the gods form a considerable part of the literature preserved. Hymns to Ra and Amen-Ra are celebrated. Ra was the sun-god; and his emblem, the sun's disk. He sailed in his boat across the sky.

"O blessed one beaming in splendor, towed by the mariners who are of the unresting gods, sped by the mariners of the unmoving gods, thou comest forth, thou ascendeth, thou towerest in beauty! . . . Blessed be thy mother Nut each day, heaven embraces thee, thy foes fall as thou turnest thy face to the west of heaven. counted are thy bones, collected thy limbs, living thy flesh, thy members blossom, thy soul blossoms, glorified is thy august form, advanced thy state on the road of destinies."

Amen-Ra was also the sun-god. In earlier times a local god of Thebes, after the expulsion of the shepherd kings by the Theban warriors, became the national god of Egypt. We read of a heretical queen, a worshipper of the sun's disk, whose successor, her heretical son, forsook the temples of Amen, and distracted the land by his rebellion against the ruling god. But a daughter of this heathen queen made peace in the land again after many years by marriage with a Pharaoh loyal to Amen-Ra, and the fruit of this union was the greatest monarch of antiquity.

The chief seat of worship of this god was at Thebes. He was the giver of warmth and light. His power compelled the crops to come forth. Before him the darkness fled. When obscured by the cloud, and at night, he was battling with the serpent-demon, Nak; but he always came up in the morning victorious. Herodotus learned, while in Egypt collecting the materials for his history from the traditions of the oldest inhabitants, that during a long period of years the sun-god had four times deviated from his usual course, having gone down twice where he usually rises, and arisen twice where he should go down. We must conclude, therefore, that the serpent-demon at these times must have been temporarily victorious.

Amen-Ra had many forms and names. He was the supreme lord of the world, the maker of existences. Men came from his eyes, the gods from his mouth. He was greater than Hapi, the god of the Nile, and could compel him to swell his flood. There is a celebrated hymn to this divinity preserved, of which there are several translations. The papyrus, from the style of the handwriting, is supposed to belong to the period from 1400 to 1200 before Christ. The hymn is supposed, however, to be much older, and to have been in use many centuries at that time. It is of great length, and has many repetitions; but it is an interesting study. We give two stanzas of Rawnsley's metrical version:—

"Hail to thee! all creatures cry;
Every land brings praise to thee,
From the highest height of sky
To the breadth of all the land,

To the depths of all the sea.
Yea, before thy majesty
Gods in full obedience stand;
Bowing, at thy knees they fall,
To exalt the will divine
That made them thine;
They rejoice to meet thee;
Crying out, they greet thee,
Saying, "Father of us all,
Come in peace, for thou hast raised
Heaven, and set the earth: therefore,
thou shalt be praised."

"Maker of all things that be,
Lord of each existing thing,
Prince of life and mortal wealth,
Body's strength and body's health,
To thee for our own creation
Gratitude and adoration,
Lo! we bring;
And we sing.
Praise, unto our God be praise,
For his rest upon our ways,
For his mercy all our days!"

In most of their temples were trained bands of musicians. Music formed part of the education of their children. The laws prescribed the songs and decreed the kinds of music on special occasions. Specimens of their musical instruments are preserved in archæological museums.

It is probable that many of their hymns were very ancient, and had undergone many changes in the course of their thousands of years of use. Hymns interpret religious belief; but a people's sacred songs often survive the change and decay of creeds. They may retain their hold on the people long after the thought of the age has rejected their teachings.

The intellectual and moral development of the ancient dwellers of the Nile is revealed to us in the sacred songs which have survived their national destruction. Herodotus says, "During a period of 11,340 years the Egyptians asserted no divinity had appeared in human form." The historian is confirmed by the singer:—

"No one hath perceived his form, hath fathomed his likeness."

Their conception of the unity of God, of his infinity, his supremacy, his spiritual nature, his fatherhood, and his righteousness is attested:—

"God is eternal, he is everlasting, and without end.
He has endured for endless time, and will exist henceforward forever.
God is the truth, he lives by truth, he lives upon truth, he is the king of truth.
God is a spirit, a hidden spirit, the spirit of spirits, the great spirit of Egypt, the divine spirit.
God is one, the one who has made all things.
God is father and mother, the father of fathers and the mother of mothers."

The Hebrews toiled in Egypt, and came up out of the land, singing:—

"The Lord is king forever and ever.
All the paths of the Lord are mercy and truth.
O Lord God of truth!
God shall send forth his mercy and his truth.
His truth shall be thy shield and buckler.
His truth endureth to all generations.
A father of the fatherless!
When my father and my mother forsake me, the Lord will take me up."

The writers of both the Egyptian and the Hebrew songs are buried in oblivion. The ages have been kinder to their melodies than to their memories. Were the songs of the Nile familiar to the writers of the Psalms? Or did both have a common parentage in the inspirations of some older poets, the story of whose people is lost in antiquity?

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THE EASTER WORD.

Fairer than all flowers of springtide,
In the sweetness of their bloom,
Are white flowers of faith arising
From chill winter dearth and gloom.
Men rejoice to hear love's message
Told on mountain and in dale:
"Light subdueth death and darkness;
God's good sunshine must prevail!"

All the land about is showing
How hope's miracle may be;
Every bud and blossom blowing
Whispers it in language free.
So the song-birds, making music,
Say, "Joy's season cannot fail."
God is faithful to his promise,
His bright sunshine must prevail!

If the Master Mind of glory
Bringeth beauty to the dust,
If blest earth repeats the story
Of her sweet, unfailing trust,
Shall we not arise from sadness
Purer than the lilies frail,
And, like roses, show God's gladness?
For his sunshine must prevail!

William Brunton.

AGNOSTICISM, SCIENCE, RELIGION.

There are, and always have been, sceptics and agnostics; for we are not all born under the same star. They are of many grades, from earnest truth-seekers to those who are proud of a shallow and flippant mood of chronic doubt. The old way was to denounce them, one and all, as impious and wicked: the new and better way is to respect honest opinions and to criticise mistakes fairly, and thus to learn how a better mood is needed and can be reached.

The modern agnostic says, "I do not affirm or deny God and immortality. I do not know." How can ideas and experiences, which have been held as eternal verities by many of the world's great thinkers and reformers,—the saints and heroes of all ages,—be held as unknowable or inconsequent?

Agnosticism gains prestige from modern inductive science. How and why is this? Does not our "scientific method" need wider range and deeper insight?

SCIENCE AND AGNOSTICISM.

Through long centuries, which we fitly call the Dark Ages, every great scientific discovery was under the ban of ecclesiastical rulers. Fetters and fagots, the dungeon and the scaffold, were their arguments. Their theory of creation and history, which made both largely a miracle play, must be accepted as holy and infallible, or their anathema would smite the heretic like the fiery breath of a sirocco. That has gone by. Reason is being emancipated, theological despotism weakens, and science grows strong and fearless. But dogmatic disputes, miscalled religious discussions, are not yet finished. No marvel that the scientist should say: "I will not mingle in these poor quarrels. I will study material things and life in this world as best I can with my five senses, leaving all theories and dreams of Deity and Immortality to others." This conclusion sets limits to modern science, and gives cast and hue to the agnostic mood. It was natural in past years; but has not the time fully come to revise it? If it be correct and final, agnosticism has the field; and religion, with its spiritual genesis of things and its immortal hope, may as well retire. A few quotations from leading scientists will show their position. Huxley writes in the "Symposium":—

In the interest of scientific clearness, I object to say that I have a soul, when I mean all the while that my organism has certain mental functions, which, like the rest, are dependent on its molecular composition, and come to an end when I die; and I object still more to affirm that I look to a future life, when all I mean is that the influence of my doings and sayings will be more or less felt by a number of people after the physical components of that organism are scattered to the four winds.

Herbert Spencer has "the Unknowable" for Deity. A logic which helps the agnostic and tends to materialism is in both these statements.

Tyndall was not satisfied with materialism, but did not reach to the rule of Mind. He said:—

I do not think the materialist is entitled to say that his molecular groupings and motions explain everything. *In reality, they explain nothing.* The utmost he can affirm is the association of two classes of phenomena, of whose real bond of union he is in absolute ignorance. The problem of the connection of body and soul is as insoluble as in pre-scientific ages. . . . If you ask him whence this "Matter," who or what divided it into molecules, or impressed upon them this necessity of running into organic forms, he has no answer. Science is mute in reply to these questions. But, if the materialist is confounded and science dumb, who else is prepared with a solution? To whom has this arm of the Lord been revealed? Let us lower our heads and acknowledge our ignorance, priest and philosopher, one and all. . . . Religion, though valuable in itself, is only man's speculative creation. It is good for man to frame for himself a theology, if only to keep him quiet. . . . I have noticed, during years of self-observation, that it is not in hours of clearness and vigor that this doctrine (*i.e.*, atheism) commends itself to my mind; that in the presence of stronger and healthier thoughts it ever dissolves and disappears, as offering no solution of the mystery in which we dwell and of which we form a part.

Rich in intuition as well as intellect as this great man was, his analytic methods made him well-nigh blind to the wealth of his own spiritual life. The soul of man was a "poetic rendering of the phenomena" of mind. The Reign of Mind, in a universe which Martineau fitly called "the embodied thought of God," he never affirmed.

Scores of like quotations might be given, some far more materialistic, as, for instance, "The brain secretes thought as the liver does bile," by Carl Vogt. But these will suffice to show the scope of modern science in some of its aspects. In these aspects it ignores the soul of things and the immortal life. Plainly enough, it gives prestige to agnosticism.

IMPERFECT VIEW OF EVOLUTION.

Science gives us truths of great value in the material world. It makes suns and stars our neighbors, builds splendid mechanism, makes heat and electricity serve us, and transmutes coal-beds into "portable climate" and the force that drives great engines. It broadens human thought, and gives us the Reign of Law instead of the lawless miracles of the world's childhood. The high service of its leaders should be appreciated; but it is inductive, external, and imperfect. Its range must be wider and deeper to satisfy the thought and insight of our day.

Whenever scientific dogmatism shows itself, it deserves the same rebuke we give to the dogmatism of theology.

We want no finality in science any more than in religion. There is, indeed, no true scientific method which ignores positive and creative mind and design. All else is fragmentary. Do force and law guide the stars and hold the earth to its orbit? Has crude matter evolved intelligent moral power and purpose? Has it developed the beauty of love and emotion and aspiration? Sex is even more of soul than person. When and how, without intelligent design, came the differentiation into male and female? It is learned folly.

How majestic and largely ordered this development from nebulæ to suns and stars! How wonderful the irresistible upward tendency of our earth, from the ages when no life stirred on its slimy wastes and no animal breathed its fetid air, to the beauty and the teeming life of to-day! No grandest human plan equals this divine procedure.

Evolution is really a strong proof of the being of God, but science does not so accept it; for it fails to see the scope and meaning of its own great discovery. It is not only a plan, but a purpose unfolding through the ages. Motion, life, sensation, intelligence, human self-consciousness, and immortality are the ascending steps in the divine method. Causal power evolving a plan must have intelligence and will. Such power without will is unthinkable and absurd. Motion of matter is caused by something which is not molecules or cells, but which guides their movements. The theory of evolution is imperfect until it shall recognize an indwelling and designing Mind, and include the idea that "the intention of Nature everywhere manifest is the perfection of man," that star-dust and crude matter and all lower types of life prophesy him, and that his life here is prophetic of his immortality. Mind must marshal atoms and particles for their departure up the spiral pathway. As in the growth of worlds and races through long ages, so it is in the annual transfigurations which surprise and delight us. God transmutes the black earth and the dry seed into the delicate shape and hue and the fine fragrance of the rose. The Divine Mind, working through the law of the flower's growth, thus reveals a glimpse of the Infinite Beauty.

That phase of scientific thought which stops at "the physical basis of life" is not to have lasting sway. The demonstration of the Reign of Law has been a task of great value. Now we see that mind dominates law, and "is the spirit within the wheels."

A mistake of the agnostic is to hold the strange theory (and even to be sometimes proud of it) that the intellect, studying only in an external and limited range, and ruling out other important faculties of our being, can thus best discover truth. Recognize the rule of mind in the great Cosmos, and think of man as an immortal spirit with infinite relations, and then you awaken intuition, emotion, and conscience. "The scientific intellect" works far better and easier with their activity and the healthful play of our whole inner life than when it is chilled and benumbed in a soulless infinity, and trying to work without their help.

THE SOUL'S TESTIMONY.

That is a superficial and external method and spirit of thinking which holds nothing proved save outward things, tangible to the senses.

Man is the highest being on earth, his soul the creative and guiding power of his

physical body. What that soul asserts and hopes for, in all lands and ages, has thereby millions of confirmations,—more than all tests of crucible or microscope have given of anything in the outer world. For a few centuries the magnetic needle has turned to the pole; but for thousands of years countless millions of souls have turned to the Supreme Mind. By a few recent experiments we have gone back to what scientists consider the physical basis of life; but from the earliest historic days millions have intuitively gone back to the spiritual basis of life, and looked forward to the life beyond. Perhaps the earliest recorded prayer is that in the Vedas, centuries before the Mosaic Genesis was written, in which the Hindu saint exclaims,—

"Come, O Great Father! *along with the spirits of our fathers.*"

The soul's testimony is oldest, deepest, and most enduring; and it grows clearer as man reaches a higher interior development.

Man is a microcosm. Rock, earth, and all flora and fauna reach up into his corporeal frame. All subtle forces that hold and sway suns and stars pulse through him. Ideas of freedom, justice, immortality, and the great truths that uplift and save man, in this and in all worlds, are *in* and *of* his spiritual being. "The same in kind am I as the Supreme Spirit, though distant in degree," said the Hindu sage in Vedic days. So made up and related, man must have great wealth of innate and intuitive knowledge and wide power of discovery.

To-day Science says, An invisible and all-pervading ether must be. It did not say so yesterday. To-morrow its word will be, An all-pervading and guiding Mind must be. Sooner than we imagine, a godless science will be an unscientific absurdity.

THE UNDERWORLD.

In a lecture in Boston Tyndall spoke of the philosopher as working "with his eyes, hands, and senses," and "going beyond the region of the senses into a sort of underworld from which all phenomena grow," and using his "imagination" (intuition) to form theories. Elsewhere he says: "Two-thirds of the rays emitted by the sun fail to arouse in the eye the sense of vision. The rays exist, but the visual organ requisite for their translation into light does not exist." Huxley tells us that "the wonderful noonday silence of a tropical forest is, after all, due only to the dulness of our hearing. Could our ears but catch the murmur of the tiny maelstroms, as they whirl in the myriads of innumerable cells which constitute each tree, we should be stunned as with the roar of a great city."

Chavee, a French physicist, says, "No fact in physics, chemistry, or mechanics contravenes the theory of an electro-luminous organism for man." He is a scientist, and not a believer in the facts of spirit-presence; yet his words solve and explain them, for millions of spiritual beings may thus walk the earth, all unseen by our poor eyes. Into this "underworld" the scientist looks timidly. Of the inner world, the life within men and things, he has had but faint glimpses, but is soon to look into both with clear eyes and open mind.

PSYCHICAL SCIENCE.

The future historian will mark the closing century as one of mental freedom and activity, of inventive genius, material development, and opening spiritual light, and the century before us as one of psychical science and research, of natural religion and spiritual culture and the more harmonious development of man. We have learned much, and shall know more of the outer world, the realm of effects and results; but we shall study, as never before, the inner world, the realm of causes. Man, "a spirit served by a bodily organization," is the special field of psychical research, and the wealth of that field is a constant surprise.

Interior faculties and subtle relations open before us. We transcend the limits of the outer senses. Clairvoyance, hypnotism, and their like are more powerful for good than for ill. To know the inner life of man is to know his immortality and the being of God. The spiritual body of Paul, the apostle, "renewed day by day within us," is being proved a truth by modern research. Its escape from the material body, to be the celestial form serving the spirit in the higher life, is not death, but birth. It puts death under our feet. We cannot die. We can never lose our personality. How simple, yet how sublime! Whittier well said,—

"No, I have friends in spirit land,
Not shadows in a shadowy band,
Not others, but themselves are they."

The Psychical Science Congress last August, at the Columbian Exposition in Chicago, was a sign of this new era. In five days large audiences listened to discussions by eminent men and women from different countries on both continents. Prof. F. W. H. Meyers of Cambridge, England, said in that congress,—

"The influence of science, by reason of its studied neutrality in regard to a future life, tends to destroy belief in it. The silence which surrounds the topic is almost more discouraging than overt attack." The old traditions are fading away, and the educated world is beginning to see that the great hope which inspired the past is being gradually undermined. He raised the question whether, among the countless advances of science, any evidence has been discovered which bears on this momentous problem. To him it seems that during the last few years discoveries have been made "which must gradually revolutionize our whole attitude toward a question of an unseen world, and of our own past, present, or future existence therein."

Far from having lost confidence in our survival of death, he claims that science furnishes indications of its reality; for it shows that our ordinary consciousness is but a fragment of the total self, that we have powers which the processes of terrestrial evolution do not explain, and which indicate connections between mind and mind of a character which there seems no logical necessity that death should interrupt or abolish. The direct action of mind upon mind at a distance without the agency of the usual sensory channel—telepathy—is instanced as enough to show something far more complex than any physical law can explain, and with hallucinatory images, which occur so frequently at or about the moment of death, and represent the dying person to a distant friend, proves that the materialistic psychology is fundamentally wrong. "We generally suppose, for instance, that a rapid flow of blood through the brain is necessary for vigorous psychical action. But in some of our psychical cases the dying man seems to produce a strong psychical effect. The study of cases of this type (many of which I have set forth elsewhere) has gradually convinced me that the least improbable hypothesis lies in the supposition that some influence on the minds of men on earth is occasionally exercised by the surviving personalities of men departed."

A few years ago Alexander Winchell, LL.D., of Ann Arbor, Mich., an eminent geologist, in unity with the Methodist Church, wrote:—

There is nothing which it is reverent to pronounce inscrutable among the works of God. It remains for us to penetrate the world of invisible things. There must be a substratum that has not yet been sounded, lying beneath the confused and apparently capricious phenomena of clairvoyance, mesmerism, dreams, and spiritual manifestations. With much imposition, there is much which cannot be scientifically ignored. It remains to resolve the mystery of these sporadic phenomena,—to reduce them to law, and to open under the law some regular and intelligible intercourse with the unseen world. The unseen world is destined to become like a newly discovered continent. We shall visit it, we shall hold communion with it, we shall wonder how so many thousand years could have passed without our being introduced to it. . . . And who can say that we may not yet obtain such knowledge of the modes of existence of other bodies as to discover the means of rendering them visible to our bodily eyes? Then may we not gaze at last upon the "spiritual bodies" in which our departed friends reside, and discover the means of listening to their spirit voices, and join hands consciously with the heavenly host? Does the reader smile? I believe these are the suggestions more of philosophy than of fancy. Does he say it is only a dream of impossibilities? To fetter the human soul with assumed impossibilities is impiety. If we would commune consciously with the unseen world, we must have both faith and works. In reference to the perfectibility and exaltation of the intellectual and moral nature of man, let no one say "impossible."

CONCLUSION.

All these statements show the superficial limitations of inductive science, and the deeper thought of a growing company whose work must win the recognition of a spiritual genesis of things and of the immortal life. With that recognition the prestige of modern agnosticism will decrease.

Unitarians, or liberal religionists and spir-

itual thinkers of whatever name, can best meet the thoughtful agnostic; for they will demand no acceptance of any irrational dogma, cast no shadow of a theological ban across his path, welcome his unity and help in every good word and work, and uphold the unity of religion without dogma and science spiritualized. Affirming their own convictions, they can say, "Let us reason together," and thus win back the respect and confidence which they give. So he may realize the progress of religious ideas, and see that no stock, no stone, was ever worshipped, no temple or pagoda, no church or cathedral, ever built, save as a sign and token of the soul's sense of a Supreme Power, of an immortal life, and of daily duties, that

"Nearer, my God, to thee,"

is the word they all utter, confused as the first sounds that infant lips can try, dull amid the discords of pride and power, or clear as the song of angels.

To hear that word in his own soul, in temples made with hands or in Nature's great temple, and to be inspired to true work by that hearing, is to be religious. Religion is spiritual faith and knowledge, the recognition of the unseen things which are eternal. It is the highest philosophy, too, and gains with wider range of intellect as well as with the growth of intuition and conscience. Thus is the sense of duty enlarged, and its application to life made wiser and more fraternal. Thus is character built on a sure foundation, as on the rock of ages. If he cannot realize all this, we shall still be human friends, which is far better than to be dogmatic enemies.

Giles B. Stebbins.

Detroit, Mich.

IN KING'S CHAPEL.

It was the brave deed of a true man when one of the compilers of our new Prayer Book took that book with him into King's Chapel last November, and read its service above the body of Francis Parkman.

Old men present opened the old book, but presently listened to the new one. If the new service did not suffer from that contrast (and I could not say that it did), it endured a severe test.

That was a remarkable audience. Learning, wealth, culture, gray heads, subdued manners, severe taste, all were there. It was a great and a noble company. No other city in America could surpass it. And only two men now remain in Boston, or in New England, round whose coffin such a company could be gathered. Both were present that day. May the Autocrat long be spared to us! And may it be many years before any captious spirit, any man without a country, is tempted to say that Boston is now a country without a man!

But in King's Chapel I think of other things. The suggestiveness of one's surroundings makes it not a sleepy place. It is too full of reminiscences. It is also itself, especially at Christmas time, a work of art. That homely exterior hides a beautiful shrine. I might wish that we could curve the low ceiling into an arch. But when I see the faded crimson of the ample upholstery, with the white woodwork and walls, all freshly upholstered each winter with such masses of green, handled with such exquisite taste, I wish all Unitarians could come and see Unitarianism's Boston birthplace.

But I cannot enter King's Chapel without recalling its history. I may peep up at the south gallery to see if the Autocrat is there, but I soon muse on the shrine itself. Its walls and windows and organ are eloquent to one who knows aught as to the religious life of Boston and of New England.

That old organ! It has a tone of marvellous sweetness. It has a master's hand on its keys. Its "Vox Humana" sometimes makes me listen as though I heard a far-off choir of angels sing.

But in King's Chapel I do see and hear the past. That old organ! Was it the first organ ever set up in Boston? Above the central pipes still rests the gilded image of England's crown. On each corner tower stands the gilded mitre of England's Bishop. How much they signify! What a history that old organ-case has seen! What consternation filled the Puritan heart when that first Episcopal church intruded on Boston's prim life in 1686! Not till much later—not till 1749—did this building rise. Part of it is more recent than that. That organ may be. But the birth of the King's Chapel Society, in 1686, caused a flutter in Boston and in Salem.

Was a bishop appointed by the king to come to Boston? Were royal governors to come? The first royal governor came in 1692. Did Increase Mather, president of Harvard College and pastor of Boston's Second Church, hasten over to London? Did he seek a royal charter for the college, to displace the charter from the Boston and Salem General Court? Did he nominate and ennoble that first royal governor, 'longshoreman Phipps of Maine? Did he secure him as a member of the Second Church,—that ignorant, profane, and vigorous ruler? And this to head off the coming of Episcopacy to Boston? Who can say?

But Boston was in a flutter. There were many men of many minds. Something must be done. The Mathers strove to turn Boston and Harvard College and the new royal governors toward a more rigid Puritanism.

Boston's gentlemen objected. Some of them soon banded together to oppose that policy. New churches rose. In 1698 Brattle Close was given as a site for a new society. In 1699 that new church was organized. Its "Manifesto" set forth revolutionary doctrines as to woman's rights, as to the rights of laymen, as to baptism, and as to public worship.

Those rash men, in December, 1699, actually demanded both the reading of Scripture and the use of the Lord's Prayer in Boston's public worship! They dared not mention music. They dared not breathe the dream some of them cherished as to their yet having organ music in their Boston church.

They "called" a young Bostonian from London. They warned him to be ordained in England, as they knew he could not be in Boston. They were, indeed, ready themselves to ordain and install him, as Thomas Bulfinch did James Freeman in King's Chapel a century later; but they sought to avoid strife.

They had, indeed, enough on their hands. They had undertaken a large task. They aimed to break the clerical rule over Harvard College and Boston. They aimed to turn Puritanism away from Calvin and toward Episcopacy. But they aimed to disarm Episcopacy by approximating or appropriating its beautiful worship.

Yet they were forced to move cautiously. About 1718 Thomas Brattle willed them a handsome sum to purchase "a pair of organs" for the church. They dared not accept the gift. When they did buy an organ, at the very close of the last century, an ardent Puritan of their flock offered £500 if they would let him go down to the ship in Boston Harbor and cast the organ into the sea. He thought Neptune wanted music after tea.

All this I think of when I look at the old organ in King's Chapel. I think, also, of the rage of the Mathers when those vigorous Brattle Square laymen secured the vote that Harvard's president must reside at Cambridge, not in Boston. Cotton Mather took the hint. He turned promptly to Connecticut; and Yale College rose at his call, as the Puritan's rejoinder to the Boston laymen's challenge.

But in King's Chapel I think not of the long struggle of Harvard and Yale to develop each its own religious and educational ideal. We are now in the midst of that struggle. Each college groped. Each generation went as far as it could. Each college felt the fever of institutional ambition. Each worked its way up-stream, cuffed alternately by the winds of courage and of caution. For two hundred years Yale struggled toward Munger's Freedom of Faith, and Harvard toward Emerson's Faith of Freedom.

They have now come to what is a common ground in idea or conviction, but not to a common worship.

And this is what I see in King's Chapel,—Boston's long struggle to improve the grim prayer and sad song of the Puritan.

Our new Prayer Book, with mention of which I began, is the product of more than two centuries—indeed, of more nearly twenty centuries—of earnest and prayerful struggle.

What is to be the public worship of our Liberal Church in the future?

Father Ignatius laments the decay of the Hebrew worship in England and America. In New York he went to the Temple Emanu-el. He found that the services were conducted mainly in English, that a paid Gentile choir did the singing, and that the men took off their hats and sat with the women. No tallith was used. In Chicago he went to the Temple Mount Sinai. Dr. Hirsch told him that the use of the ark

and torah had almost ceased. Such a house, Father Ignatius declares, is not a synagogue, but a heathen temple. He seems not to see that such a heathen temple is vastly better than a synagogue.

That synagogue worship may now be a curse, and not a blessing, to its people. It is such if it merely fosters race pride, perpetuates prejudice, and separates man from man. It is an evil thing, if its ritual aims or tends to foster worship of the Hebrew people or of the Old Testament, or to suggest or imply that God has made no revelations to his children for more than two thousand years.

In a New Haven synagogue I have rejoiced to hear a choir of Hebrews sing,—

> "Leave, oh leave me not alone!
> Still support and comfort me!"

Rabbi Levy now preaches in that synagogue a world-embracing faith, a progressive theology, a truly liberal gospel.

But such a gospel demands an ever-growing ritual. So does our Liberal Church. We are weakest in our worship. We far surpass all other sects in these modern devout hymns of our own composing. But how little music we have originated! Yet we have bravely struggled to secure fit form for our public worship. What scores of service books we have prepared! Uncounted liturgies and printed prayers of our own we have left behind us. Samuel Longfellow's Vesper Service was a great advance, and a step in the right direction.

New Haven's Congregationalism has now advanced as far as that. Its worship is as bad as ours was forty years ago.

In King's Chapel I see that brave attempt to take a ritual which the use of ages had sanctioned, and to make it such that all Christians, if not all men, may find a blessing in the use of it.

The first edition, in 1785, said in its preface: "The liturgy contained in this volume is such as no Christian, it is supposed, can take offence at, or find his conscience wounded in repeating.

"The Trinitarian, the Unitarian, the Calvinist, the Arminian, will read nothing in it which can give him reasonable umbrage."

Reasonable umbrage! But how many of our best men and women now think that our new Prayer Book gives them reasonable umbrage!

They seem not to see that it would give greater umbrage to others, were they allowed to strike out from it what they would exscind.

They seem not to see that their devout care should be given to preparing worthy prayers of their own to put in, not to striking out what others wish to retain. We cannot wholly shake off our Puritan narrowness.

Phillips Brooks's Church in Boston is now deeply agitated over the question as to whether it shall accept a gift, said to be $20,000, for placing an elegant altar and reredos in its chancel.

Cotton Mather, in his "Magnalia Christi Americana," declares that the altar in the English Church "smells rank of Paganism." He there declares also that "the cross was fetched from the brothel-house of God's greatest enemy."

If he means by that the Church of Rome, I confess that I like to worship in that house. I like to see that never-quenched, crimson light above its altar,—the one symbol common to that Church and the synagogue. I love all the symbols that make beautiful the service of that Church. If pagans first used those symbols, they are only the more precious to me. I cannot conceive of a matter-of-fact God,—one who speaks to men through the understanding, and not through the affections, the imagination, and the susceptible fancy of his children. God is a poet. My God must touch human nature ceaselessly and at every point. And every device that suggests to man his nearness or opens the doors of devout affection to that communion which has its own wise law, and must be sought before it can be enjoyed, is dear and precious to me. Organs and altars, lights and pictures, arches and images, processions and the uplifted cross, —I do not fear them,—I am fond of them all.

In King s Chapel I see the battle-ground where our Puritanism began the fight with its own narrowness,—where it began to break off the shackles rivetted on its limbs by ignorance, prejudice, and fear, that it might, in true freedom, walk by faith. Faith can wield all those tools which fear dare not touch. In our Liberal Church we

have come to a virtual unity in our opinions, James Martineau best expressing our present views. We have come to a virtual unity in our views of social science. Frederick Denison Maurice, with his Unitarian blood and training, yoked both Cambridge and Oxford to the car of social reform. His footsteps seem to shake England to-day. But with this unity in idea and aim we have attained to no such unity in our worship. The Quaker and the Puritan still hold us in thrall. The rod of our worship is still but a barren staff which does not blossom. When the daughter of Arnold of Rugby brings her genius into our Church, we shock her, as recently at Oxford, and outrage all her devout and æsthetic susceptibilities, with our barren, cold, and prosaic ritual. This is narrowness. Here we sit on the same hard bench with the Baptists. Worse than that, we have lost all the glow, the motion, the *abandon*, of an ignorant people's song; yet we have not dared to summon art to enrich our worship. Breadth must be broad in appreciation, in idea, in instinct, and in sympathy. It must use all tools, see the significance of all symbols, and speak all tongues.

Our new Prayer Book makes me grateful, it is both so prudent and so vigorous a step in the right direction. Those who criticise it should rather aim to surpass it; and we will all be grateful to them when they bring us a better book of their own. All our pastors should make a pilgrimage between Christmas and Easter to King's Chapel.

HENRY C. BADGER.

New Haven.

A NEW LITURGY.

There has recently been published, under the imprint of the American Unitarian Association, but of course without any ecclesiastical sanction or responsibility on their part, a book entitled "Book of Prayer and Praise for Congregational Worship."

This volume represents the result of several years of labor by a committee of cultivated, devout, and earnest ministers at the East, who are greatly impressed with the need of a liturgy in our Unitarian worship.

The impression which this volume of liturgical services has made on one, at least, of its readers, is unfavorable, and even painful. If it were proven to be acceptable to any considerable number of our Unitarian churches, it would be a discouraging indication of the general decay of Unitarianism as a free and progressive movement of the human spirit, and its relapse into traditional, ecclesiastical methods, and speedy absorption into one or the other of the great established churches of Christendom.

We are not willing, however, to confess that the Unitarian protest has lost its freshness and spent its power; that our fellowship is no longer deeply interested in the intellectual and scholarly issues which, until now, have been the nerve of its existence; that the spiritual fervor manifested in the spontaneous prayers of a Ware, Channing, Gannett, Parker, and Furness, has become so feeble or so hypercritical that it needs the stimulus of ancient liturgical piety to keep it alive.

Meanwhile this compilation serves to show what a profound influence the Episcopal and Anglican Church establishments have exerted on certain types of Unitarianism in New England,—an influence of which we know little or nothing at the West.

These services are a close imitation of the English Book of Prayer. If a liturgy is to be *made*, probably no better model exists. But no such process of manufacture, even if undertaken by devout and cultivated men like the compilers of this volume, can yield any characteristic, satisfactory, and helpful services for the enrichment of our Sunday worship.

Our congregational worship is confessedly bare, especially on the festival occasions of the Church. A certain amount of liturgical material might be advantageously employed in our devotional exercises without endangering our intellectual and ecclesiastical freedom or hindering the expression of individual feeling on the part of the minister. But such a liturgy should grow spontaneously out of our religious and church life. There should be no attempt to graft upon our healthy stock the offshoots of a decaying form of piety.

A liturgy which is to serve our present need must first of all adequately express it. It must not offer us the flavor of ancient

piety in place of the statement of present truth. It must not lay stress on historic events which our modern insight knows to be historic errors and myths.

It must not seek to lend unction to its appeals by the use of obsolete and archaic phrases. The present volume seems to us to offend in all these particulars, which does not negative the acknowledgment that there is much—very much—in it that is true and beautiful and helpful in the religious life. . . . We do not believe that this Service Book will be adopted by any large number of our churches. If it is, it will assuredly prove a fetter on intellectual progress and personal freedom, and pave the way to denominational disintegration. As has been justly oberved by another, it will tend to create among us a circle of churches using this liturgy, whose pulpits many among us hereafter cannot enter, because we cannot conscientiously use such phrases as "Help thy servants whom thou hast redeemed through Jesus Christ, thy Son," "through Jesus Christ, our Lord," etc., which continually reappear in it. The tables, too, showing "what holy day falls upon each Sunday, with prayers for Advent, Epiphany, Quinquagesima, Ash Wednesday, Passion Week, Ascension Day," etc.,—what have these relics of the ancient church year to do with our modern religious life? The inevitable results of the employment of these services in our churches would be the preparation of new recruits for the Episcopal Church; for between this colorless imitation and the real article the choice will not be difficult.

There are abundant materials for a Unitarian liturgy, if such be needed by our growing church needs, existing in the poetic and spiritual utterances of our seers and singers, Whittier, the two Longfellows, Lowell, F. L. Hosmer, Stopford Brooke, and many others; in the new settings of Scripture and other literatures which W. C. Gannett, Brooke Herford, C. G. Ames, T. B. Forbush, J. Vila Blake, and others have printed for the enrichment of their church services; and in the devout and tender prayers of Martineau, Theodore Parker, Dr. Furness, and other saints of the liberal household. The superiority of these utterances from a literary, a theological, and a spiritual point of view to the traditional forms preserved in the English Book of Prayer, and mainly followed in this volume, should be apparent to all who are not swayed by their ultra-ecclesiastical leanings. To some extent this modern and rich material has been used in the present volume. But it should be made the staple of any such attempt. Then let the services be reduced in length, and shorn of outworn theological phraseology, and the result would be nearer the desires and needs of free, progressive Unitarians at the close of the nineteenth century.—*Charles W. Wendte, in the Pacific Unitarian.*

MY ROSARY.

The nun within the convent walls
Kneels in her narrow cell to pray;
Her blessed beads she telleth o'er,
A prayer for each at close of day.
I, too, must pray; but, ah! for me
There is a different rosary.

I keep it close about my heart,
Not precious stone or carvéd bead
Linked each to each,—not such an one
Demands of me my simple creed;
But, for each bead, in place I see
A dear loved face,—my rosary.

Dear faces carved in loving thought:
When each still night I kneel to pray,
Or when my heart, all silently,
Murmurs its prayers throughout the day,
I tell my beads, and ask that He
Bless each one in my rosary.

KATE WHITING PATCH.

AMERICAN UNITARIAN ASSOCIATION.

My Dear Editor:—

You ask me to write for the *Unitarian* an account of the financial condition, needs, and prospects of the American Unitarian Association. This I will try to do. Next Wednesday will close the tenth month of our financial year, and less than one-eighth of our parishes have made their annual contribution to the Association. Its directors, therefore, have to vote aid to feeble churches in the appointed season upon faith,—upon faith that the churches do not wish our missionary work to go to wreck, and that they will not permit it to do so.

A word as to the needs of the Association. The *first* thing, as it looks to me, that the Association needs is that the three hundred and seventy-five parishes, which as yet have not given,—who undoubtedly wish well to

the cause, who desire the spread of liberal religion, who would have the board heed every good call,— should comprehend that missionary work has to be done on business principles. If you send out preachers, or establish new churches, or aid old ones, you cannot withhold payments till April 30. You must pay right along month after month, whether the societies have furnished the money or have not furnished it. If our people really appreciated this, it would not be necessary to write a letter like this.

In the *second place*, the immediate need of the Association is that our parishes should pay into its treasury before May 1, 1894, $60,000. Thirty years ago our religious body came more clearly to a sense of its missionary duty. The eloquent words of Bellows and his brother ministers, living and dead, the weighty counsels of Kidder and his fellow-laymen, alike convinced us that there ought to be, that there must be, a grander work before us. What these prophesied our eyes see. There is a greater demand for our literature, a better opening for the missionary word, a larger call for church extension. You cannot stop this work one year, and take it up next year just where you left it. All experience says that such a neglect will cast a blight over the work for many succeeding years. So the Association must have $60,000. Hard to get, you say. Yes; but possible to get, provided the call to give is made wide enough, and the gathering is methodical and careful enough.

And now as to the prospects of the Association. They are just as good as our clergy and laity will make them. This is a hard year, certainly; but hitherto our people have never tasked themselves. No one can doubt that. Had we tried, we could have given three times as much as we ever have given, and really suffered nothing. Well, this is a year in which to try, not to get three times as much, but certainly to keep up our gift to its full measure, and not let a good cause go to wreck. We have a few encouraging examples. One of our ministers felt—and rightly—that this was a year in which to make effort. He was in a town which had its full share of financial difficulty. So, instead of letting the contribution-box go round, content to accept its uncertain results, he prepared a circular, and sent it with an envelope, in which to enclose each one's contribution, to every member of the parish. The result was seventy per cent. increase over any contribution ever made by the parish. I venture to say that there are three hundred societies in which the same method might be tried with similar results.

This very day a contribution comes in from a society as small in numbers and as moderate in resources as any, and it is four times as great as last year. How many societies, by a little earnest and methodical effort, might change their ten dollars into forty, or their twenty-five into a hundred, or their hundred dollars into four hundred! At any rate, the *prospects* of the Association depend not on their zeal and effort, but on that of our ministers and laymen scattered from the Atlantic to the Pacific.

I write plainly, Mr. Editor; for it makes my heart bleed even to think it possible that, by any lack of enthusiasm, or effort, or sacrifice, the blessed work of liberal truth should, in our day, suffer injury or be retarded.

Very sincerely,

GRINDALL REYNOLDS.

Boston, February 23.

AN DIE ASTRONOMEN.

[Translated from Schiller by C. J. S.]

Prate not to me so glibly of nebulous ether and sun-rays!
Is nature only so great because you can measure and count?
Truly, your science of space may be the sublimest in nature;
But the sublime, my friends, consists not in space or amount.

OUR LONDON LETTER.

Prof. Estlin Carpenter of Manchester College is now delivering a course of lectures at Essex Hall, in connection with our London Sunday School Association, on "The Growth of Ideas about the Person of Jesus in the New Testament." The hall has been crowded. Half the audience at least consists of ladies. Is it Unitarian ladies only that find a fascination in historical theology or in any theology? The question is suggested by a statement recently made respecting Girton College, Cambridge. Girton has been in existence twenty-five years; and, while great numbers of its students

have passed successfully, and in some instances brilliantly, in the university examinations in classics, mathematics, and history, only four have presented themselves in theology. The young ladies of Girton College do not court theology. The Unitarian ladies of London are enamoured of it, especially when presented in the form in which Prof. Carpenter knows how to robe it. Their presence is prophetic of a better future for rational religion. It means the teaching of a more enlightened and reasonable faith in the home, and many more things besides; but *that* is a point and a gain of highest moment. Prof. Carpenter's first lecture dealt with the traditions of the historical Jesus. He said that the sources of our knowledge of Jesus as an historical person were contained in the first three Gospels. The reason for excluding the fourth was that the value of that Gospel was for thought and feeling, and not for fact. Of the first three Gospels it was now almost unanimously agreed that that of Mark was the earliest to take its present shape. Next came that of Luke, and last that of Matthew. To find out who Jesus was and what he taught, they must go to these three Gospels, giving the preference to Mark, and placing Matthew second. In considering how far Jesus claimed to be the Messiah, Prof. Carpenter said the old view was that Jesus was the Messiah predicted by the prophets and accredited by his miracles. Now, however, they had learned that the predictions of the prophets generally referred to contemporary events, and those that did not were almost unfulfilled. They had therefore given up attempting to fix the person of Jesus to the language of Isaiah and Jeremiah. Jesus did claim to be the Messiah, but only in a spiritual sense, knowing that he was no conquering king, no heir to the throne of David. The analysis which might be reached through inquiry showed that the growth of that view was slow in the teacher's mind, that it was the necessary outcome of months of preaching, and that the necessity of explaining himself to himself, as well as of explaining himself to his countrymen, had forced itself upon him. This view would enable them to understand how it was that he could be Messiah, and yet not be the son of David or the king of Israel. The lecture was followed with intense and studious interest. Prof. Carpenter frequently referred to Dr. Martineau's "Seat of Authority in Religion," and to Rev. J. H. Crooker's "Different Views of Jesus." The *Christian Life* reports that after the lecture there was a great run upon Mr. Crooker's book, nearly forty of them being sold; and many more would have been disposed of, had more been in stock.

An extremely interesting report of the meeting of the Protestantenbund at the Hague has been presented to the British and Foreign Unitarian Association by its delegate, Rev. R. Travers Herford, B.A., of Stand, Manchester, nephew of Rev. Dr. Brooke Herford. Two features of the meetings, according to Mr. Herford, were highly suggestive. One was a discussion whether the Association, which hitherto has directed its strength mainly to assaults on Orthodoxy, should not cease to be so largely polemic, and address itself to the more purely religious of its objects. An opinion that its work in combating Orthodoxy was pretty well exhausted and had become superfluous elicited a few "noes," but the general sense was that the hour for a positive and distinctly religious attitude had come. The second point was that the social problem was pervading and flooding the churches in Holland, as everywhere, deluging all the other questions, and demanding consideration at the hands of religion. It was felt that the Protestantenbund could not, as a society, in its corporate capacity, take up the solution of these imperious social questions; but it could and did urge its members, as individuals, to discuss them in the light of the principles of free and liberal religion, and to permeate the consideration of them with the spirit of religion. This is, indeed, in England and on the continent the question of the day,—yea, and of the generation. What are we to do with it? It is a question which will take years to decide; but it is being decided now day by day, and the churches must not stand apart, but must help to humanize and moralize the conditions of trade and of society.

Rev. S. A. Steinthal of Manchester has sent in to the British and Foreign Unitarian Association a report of those meetings of the Parliament of Religions at Chicago which he attended as the Association's rep-

resentative. Mr. Steinthal reports that he came away from America with a high appreciation of the power and usefulness of your Unitarian women ministers, and with a deep sense that our churches in England suffer a serious loss through not availing themselves in the ministry of these cultivated and capable women who have the divine vision, to whom the word of God comes, and who might proclaim it with effect, were the opportunity open to them.

S. Fletcher Williams.

London, February 1.

CHICAGO LETTER.

We are in the midst of Lent; and the subject is covered with the usual mixture of affected seriousness and gentle irony in the daily press, while the religious world seems to regard it with more indifference every year. One of our Episcopal clergymen, however, shows how the higher use may grow out of the perfunctory in the rules or suggestions embodied in a printed circular distributed among his people. "Remember," he says, "that the object of keeping Lent is not to conform to an ancient custom, but to obtain a spiritual good; that the purpose of fasting is not to propitiate God, . . . but to gain control over our appetites and desires." And again, and very well said, we are to remember that "all our self-examination should be unbiassed, our object being not to find what can be approved, but what must be corrected." These are worthy aids to moral reflection and practice, which all classes of believers may profit by.

The new impulse toward organization left over from the World's Fair and the Congresses, together with Mr. Stead's visit, the effects of which have been both inspiriting and exasperating, and the needs growing out of the winter's emergency work, have resulted in a new organization of wide scope, but practical aim, which is just now shaping its forces and getting ready for work. I refer to the Civic Federation of Chicago. Its main object is to secure municipal reform, to eliminate politics from the administration of city affairs,—a Titanic undertaking, but an end that must be accomplished before the host of minor reforms on which we are at work in smaller ways can reach a successful issue. Political influence is the Ossa on Pelion to the modern social reformer, with this difference between himself and the hero of the legend,—that his progress toward the desired end, instead of being assisted thereto, is effectually barred. It is melancholy to think how the spurious needs and selfish ambitions of a City Hall may stand in the way of almost every worthy and generous movement of man for his brother man. The entire question of citizenship must be studied over again from a new and higher point of view. We are beginning to see that politics is not a word which can be safely left to stigmatize the actions of a disreputable set of office-seeking and emolument-hunting men, who have an eye for nothing but spoils, but a word to be rescued from low uses, since it is one of wide and inclusive significance. Elevated to its true rank, it includes all the public work and business of a town, city, or nation; but it needs the constant support of a strong and vigilant public sentiment to keep it at its true altitude. The Civic Federation is a body of disinterested men and women of highest standing, who propose to keep an eye on the government under which they immediately live, and to bring all possible influence to bear upon the purification of city politics. Its work will also be extended on other lines, philanthropic and educational. Its executive force is to consist of a central council of one hundred, from which is to be elected the board of trustees and other officers. The general scheme provides also for the organization of branch societies in the different wards. The plan is broadly based, but seems compact enough to meet all practical ends.

An event of recent interest in religious circles was the lecture, "The Ideal Jesuit,"—contradictory terms to most of us,—by Father Thomas Ewing Sherman, son of the famous general who marched to the sea. The lecture reviewed the story of Loyola, from the point of view of an enthusiastic disciple. "I'm not ashamed to stand before an American audience, and say I serve a Spanish knight and gentleman, the founder of the Jesuits, Saint Ignatius de Loyola," said the speaker, with a touch of magniloquence, but which did not destroy a general impression in his sincerity. The grand inquisitor fought Protestantism because "it was an enemy to the true Church from the start,

and founded on a wrong supposition." The only way of ending the numberless dissensions in the Christian world is to convince all Protestant believers that they are in the wrong, and to win them back to one true communion in the mother Church. "The Catholic church is the only true Parliament of Religions." The education of the Jesuit, we learned, even in these later days, comprises long years of toil, penitential discipline, and study. As a novice, he must assist in all kinds of manual labor in the institution in which he is placed, obedience and poverty being still the rules of the order. Next there is a course of five years' study in philosophy,—the philosophy of Abelard and Aquinas, presumably,—at the end of which the postulant is allowed to assist in teaching,—a period in his own career which the lecturer described as that in which "he met the problem of life in America,—the American boy." We sigh over this misdirected zeal and energy; but at the same time we feel rebuked by it, wishing there were more energy, misdirected or otherwise, in some of our liberal ranks.

Another item of interest, significant of the new spirit stirring the times, is the inauguration of a new church, called the "Modern Church," in Bricklayers' Hall, the place of assemblage of the trade and labor unions. The purpose of the new organization, made up of unchurched working people, is to open a building with all the facilities for mental and physical culture, lecture-rooms, a gymnasium, coffee-room, baths, etc. The opening services were conducted by Mr. Jones, who is to be followed by other clergymen in the city.

These letters would be very faulty if they failed in some word of reference, however inadequate, to Mr. Fenn's work during the past winter in his course of Sunday-school lessons on "The Flowering of the Hebrew Religion," which have been published serially in *Unity*, and issued in leaflets by the Western Unitarian Sunday School Society. The series is now closed, and comprises twenty two lessons on the gospel story and the early church through the periods of Stephen and Paul, but not aiming to more than sketch the closing topics. Mr. Fenn is winning a secure place for himself in New Testament criticism. He has both learning and courage, a scholarly and open mind. He is a bookman, but no pedant. He gives us pictures from life, not merely marginal notes and disquisitions. Mr. Fenn is emphatically modern, and as frank and outspoken here as in his personal intercourse. He is not an inconoclast, but he will not escape that charge from many respected sources. Some of his conclusions, notably those respecting Jesus' own ideas of his Messiahship, have been regarded as rather too destructive in their tendency even by some of our radical leaders, though this is not a point on which radicals and conservatives, as such, need disagree, being one simply of personal interpretation, as so many others in New Testament study. Mr. Fenn deals with this portion of his subject with admirable candor, and to many of us with a convincing array of fact and argument. Nor is he lacking in sincere reverence for the life and character of the Nazarene, but he has not the art of poetizing his subject as much as some other students in the same field. For myself, I was glad of this; for we may poetize as well as theologize ourselves beyond the boundaries of reason and the probable truth. Mr. Fenn deserves thanks for bringing the gospel narrative not down, but up to the level of natural religion. To me his interpretation of the suffering and the triumphant Messiah is full of human sympathy, and treated with equal justice and delicacy. It has in it all the reverence of a truth-loving spirit; and what more should we require? Naturally, Mr. Fenn's papers have met with the same criticism all such attempts to present the results of the latest criticism in a form adapted to the religious needs of the young have elicited. It is hard to adapt some of these lessons to the understanding of the younger classes in our schools, but that is more the fault of the teacher than of the leader. The difficulty here is that of Sunday-school instruction in general, where work, to be properly done, needs the consecrated labor of minds that have received special preparation. This it is impossible to secure, and we must do the next best thing we can. Mr. Fenn writes more for the adult mind than the child's; but, since these lesson papers are intended for the teachers, and not meant, either, to stuff the teacher's mind as much as to quicken it, that criticism is perhaps rather superfluous. Old and young

alike have gained a new help in the study of a subject of perennial interest, not only to the religious mind, but to the literary student. Which one of us but has often wondered at our own continued interest in this subject, returning to it from time to time with renewed wonder, delight, and reverence? Is it not because we have here, less in outward events of the life related than in its inward struggle and experience, an epitome and apotheosis of human history? And is not that what Mr. Fenn has tried to show us?

Celia P. Woolley.

CHRISTIANITY IN INDIA.

The representatives of the various non-Christian religions who came to the World's Religious Parliament in Chicago brought to this country considerable information, some of it of a rather unexpected kind, regarding the results of Christian missions and the influence of so-called "Christian civilization" in various lands. For example, Mr. Norusema Charya, a Brahmin, or modern high-caste Hindu of Madras, said the following, among other things, at the Parliament, about "Christian rum" in India: —

"Our friends have been picturing to you Christianity standing with the Bible in one hand and the wizard's wand of civilization in the other; but there is another side, and that is the goddess of civilization with a bottle of rum in her hand. I know of a hundred people in my native place who are addicted to the drink habit. Of course, we have ourselves to blame; but remember that to ape the conqueror is the vice of the conquered, and that the fashionable habit of drinking is borrowed by the Hindus from the English. Oh that the English had never set foot in India! Oh that we had never seen a single European face! Oh that we had never tasted the bitter sweets of your civilization rather than it should make of us a nation of drunkards and brutes!"

In a lecture given recently in Unity Church, Denver, by Mr. B. B. Nagarkar, who represented the Brahmo-Somaj at the Parliament, we have some plain words upon the subject of Christian (orthodox Christian) missions. Mr. Nagarkar said it was confessed by the missionaries themselves that the higher classes of Hindus are less accessible to Christian influences than they were formerly. The outlook, from the missionaries' standpoint was very discouraging. Great schools and colleges had been founded by various sects, with the ultimate end of converting the pupils. Young men went to these schools and were graduated, but in all his experience he had known only two young men of the higher classes to be converted and baptized.

The entire results of the missionary efforts came from the lower classes, most of them from the lowest.

The speaker was not one who despised or looked down upon what is called the lower classes; but when the Christian recruits come only from one class, and that the lowest socially, it would seem that there was something wrong in the system. Of the converts, at the very least ninety-nine per cent. were employees of the mission station, as servants, printers, tract distributors, teachers, etc. So that nearly all the converts in India were directly dependent for a livelihood upon the missionaries.

Free Americans in their own country could not conceive of the tyranny and despotism displayed by many of the missionaries, nor the way they lorded it over the ignorant members of their native churches. But even this class of converts was decreasing every year. Twenty-five years ago the Christian missions made some kind of progress. Now none was apparent. They simply held their own. India was becoming Westernized, sceptical, soaked and saturated with Western theories.

To his countrymen the doctrine of the vicarious atonement was excessively repugnant. The very idea of blood had a horror for the native mind. The doctrine of personal salvation through blood possessed a peculiar and fantastic horror to the Indian mentality. Converts were denationalized. They were taught to abandon their native dress and forget their native tongue. They became gradually separated from their people. They became "black Americans," "black Scotchmen," or "black Englishmen," according to the nationality of the missionary. The peculiar, unsympathetic attitude of the missionaries toward Indian life and theology, their dogmatic stigmatizing of all who thought differently in religion from themselves as heathen, their horror of

the Indian pantheon, had all combined to surround the name of Christ with disgust and hatred.

The missionaries, to retain their influence in the future, must abandon the old, narrow, bigoted forms of belief which they profess and teach, and come out into a broader and more charitable position toward India,—its history, its life, literature, and religion.

What Mr. Nagarkar says is confirmed by a letter recently received by the Post-office Mission Committee of the Church of the Messiah, St. Louis. The letter has been sent us for publication, and will interest our readers. It is as follows: —

"Quitta, India, Dec. 11, 1893.

"*Respected Friends*,—I acknowledge with many thanks the receipt of your kind letter of the 4th of October. I am grateful to you for the pamphlets on Unitarianism, which you have so very kindly sent me from time to time. They have been read with much advantage by me, and circulated amongst friends. It is very gratifying to learn that people placed so far from each other can share each other's feelings through that strongest of all the ties,—the love of God.

"I am sending you by this mail two small tracts,—(1) 'True Worship' and (2) 'Rare Pearls,'—and hope they will reach safely and be of interest. The first is the substance of two sermons delivered by Pundit Sevanath Shastie, missionary, Brahmo-Somaj, Calcutta.

"I have some Christian friends, Trinitarians, in India, who kindly furnish me with tracts, etc.; and lately I have been discussing with them the question why progress of Christianity — orthodox — is so slow in India. In fact, as far as I know, of Northern India there have been very few, if any, converts to Christianity from among the educated classes. Almost all the recruits now come from the lower strata of society. The reason of this is obvious. The Trinitarian Christianity presents so many difficulties that very few reasonable people can accept them. In fact, compared with these mysteries, the Indians' own traditional beliefs seem more reasonable. Another hindrance is that the missionaries who are sent out to India *generally* live apart from the people to whom they have come to preach. They live in houses apart from the towns, and are not easy of access. To see a missionary is beset with as many difficulties as a magistrate or any other dignitary of the State. The greatest hindrance is, I should say, the life of the so-called Christians who live in this country. The common belief amongst the Indians, educated and uneducated alike, is that every one whom they see with a hat on is a Christian. They watch their life and the treatment they accord to the natives, and find that the Christianity of Bible is only a thing to be preached.

"It often happens that a rash and unchristian act of a magistrate, civilian, or officer obliterates the year's work of a pious missionary. The people—Christian—in England and America who pay large sums for missions often ask why the results are not satisfactory, and their representatives do not often give them the true reasons. Some of the causes I have mentioned above are so very patent that they do not require any elaborate explanation. The best way to judge their validity is to send out a couple of earnest Unitarian missionaries, and then see the results.

"It will not be out of place to say that the system of education which obtains in this country turns out a large number of materialists. Religion to them seems to be a myth; and they seldom, if ever, call for anything but the tangible things of this world. I have had men working with me in the Brahmo-Somaj for years, and at the smallest trouble or temptation they had to run away. But we must be hopeful. The gracious God who has created the world, and is always loving and kind, will no doubt adopt means to bring erring children to him.

"Thanking you again for your kind letter and the tracts,

"Yours sincerely,

"Jamiat Rai Mehta."

BROTHER, FRIEND, SAVIOUR.

Jesu, the hero strong,
Well hast thou striven:
Shackles of sin and wrong
Thy arm hast riven.
Ne'er may thy kingdom cease,
Still may thy power increase,
Reign thou the Prince of Peace
In earth and heaven!

Jesu, we turn to thee
Trustingly ever.
In our extremity
Thou failest never.
Thou, in this mortal life,
With care and sorrow rife,
Conquered its hardest strife
Through brave endeavor.

Jesu, our constant friend,
Loving and tender,
Be with us to the end,
Our souls' defender.
By thy strong spirits' might
Keep from us evil's blight,
Nor in the holy fight
Let us surrender.

Light of the vale of death,
Blessed forever!
Soon shall our mortal breath
Fly to its Giver.
Oh, when we come to stand,
Facing the silent land,
Lead us, with saving hand
Through the dark river!

CHARLES E. PERKINS.

Iowa City.

ONE UPWARD LOOK EACH DAY.

SUNDAY.

Father, to thee.

Father, to thee we look in all our sorrow:
Thou art the fountain whence our healing flows.
Dark though the night, joy cometh with the morrow:
Safely they rest who on thy love repose.

When fond hopes fail, and skies are dark before us,
When the vain cares that vex our life increase,
Comes with its calm the thought that thou art o'er us;
And we grow quiet, folded in thy peace.

Naught shall affright us, on thy goodness leaning;
Low in the heart, faith singeth still her song;
Chastened by pain, we learn life's deeper meaning;
And in our weakness thou dost make us strong.

Patient, O heart, though heavy be thy sorrows;
Be not cast down, disquieted in vain;
Yet shalt thou praise Him when these darkened furrows,
Where now He plougheth, wave with golden grain.

—*F. L. Hosmer.*

MONDAY.

If.

If a little word of mine
May make a life the brighter,
If a little song of mine
May make a heart the lighter,
God help me speak the little word;
And take my bit of singing
And drop it in some lonely vale,
To set the echoes ringing.

If a little love of mine
May make a life the sweeter,
If a little care of mine
May make a friend's the fleeter,
If any lift of mine may ease
The burden of another,
God give me love and care and strength
To help my toiling brother.

TUESDAY.

Refracted Lights.

The evening star that softly sheds
Its tender light on me
Hath other place in the heavenly blue
Than that I seem to see.

Too faint and slender is that beam
To keep its pathway true.
In the vast space of cloud and mist
It seeks an exit through.

Nor light of star, nor truth of God,
Through earth-born clouds and doubt,
Can straightway pierce the hearts of men,
And drive the darkness out.

On bent, misshapen lines of faith
We backward strive to trace
The love and glory that we ne'er
Could look on face to face.

Each fails, through dim and wandering sight,
The vision whole to see;
But none are there so poor and blind
But catch some glimpse of Thee,—

Some knowledge of the better way
And of that life divine
Of which our yearning hope is both
The prophecy and sign.

—*Celia P. Woolley.*

WEDNESDAY.

Patience.

All are weak, and all are strong:
Patience righteth every wrong.
All good things the will must task,
All achievement patience ask.
Chiefly with each other's weakness
Need we patience, love, and meekness.
Who takes ill another's ill
Beareth two loads up the hill.

—*James Vila Blake.*

THURSDAY.

Victory through Suffering.

The breeze that over Calvary blew,
And caught the sufferer's tender prayer,
Still breathes and echoes in the air,
"Forgive! they know not what they do!"

Who, then, will say that men should mourn,
And mourn as one without a hope,
When, falling on the upward slope,
They seem like dead leaves downward borne?

Who constant mourn are not the men
Who know the nobleness of life,
But they who beauty learn through strife,
And they who fall to rise again.

—*James H. West.*

FRIDAY.

Remission.

There is no sin's remission granted men.
The place we lose we can regain—in time.
Not God himself can lift us back again
Unto the height we left until we climb.

There is no swift repentance can retrieve
A violated principle. No tears
Can cleanse our stains, no crying, "I believe,"—
Nay, we must wear them out by earnest years.

For each descent from fair truth's lofty way,
For each gross pleasure which delays the soul,
By that soul's gloom and loneliness we pay,
And by the retarded journey to its goal.

We can go back, we can regain the height,
But not by sudden leaps: our souls are strong,
And countless forces help us to do right
When once we weary of the ways of wrong.

—*Ella Wheeler Wilcox.*

SATURDAY.

The Children's Service.

The church bells for service are ringing,
The father and mother have gone;
And three little golden-haired children
Are left in the doorway alone.

For these are too young for the meeting,—
The busy and frolicsome elves,—
So they think to praise God like their elders
With a holy time all to themselves.

Each one a big volume has taken,
And holds it, top down, 'gainst the breast:
Forthwith the devout little mimics
Sing out in their loudest and best.

They know not themselves what they're singing,
And each takes a tune of his own.
Sing on, O ye children, your voices
Are heard at the heavenly throne!

Sing on: there is trust in your music;
The Father, he asks not for more;
Quick flieth the heart that is sinless
Like a dove to the heavenly door.

Sing on: we sing who are older,
Yet little we, too, understand;
And our Bibles, how often we hold them
The bottom-side up in our hand!

Sing on: in the songs of our service;
We follow each note of the card;
But, alas! in our strife with each other
How oft is the melody marred!

Sing on; for earth's loftiest music,
Though ever so fine and so clear,
What is it? The lisping of children,—
A breath in the Infinite ear.

—*F. L. Hosmer.*

EDITORIAL NOTES.

One of the most interesting events in the world of current Biblical study is a series of twelve lectures on Genesis which President Harper is giving at the University of Chicago, and in two or three other places in that city, and publishing in the *Biblical World*, beginning with January, 1894. The first and second lectures were upon the Creation, the third upon the Story of Eden and the Fall, the fourth upon Cain and Abel. Others follow upon the Stories of the Flood, the Tower of Babel, etc. The lecturer undertakes to interpret these Genesis stories in the light of Biblical scholarship, science, and a comparative study of the similar stories found among other peoples outside of Palestine. Bringing to his task, as he does, a much more independent spirit than is usually found among interpreters of the Bible who claim to be orthodox, it is not strange that the lectures are attracting much attention. Some of his statements and conclusions are scarcely less than startling when thought of as coming from such a source. For example, (1) he points out that there are two distinct accounts of the creation, which are not only different in nearly every particular, but which contain contradictions which cannot be reconciled or explained away; (2) there are many statements in the stories of the Creation and elsewhere that are not in harmony with science; (3) the writer of the Paradise Story shows ignorance of geography; (4) the story of Cain and Abel is no more true than the myth of the capture of Troy by the wooden horse or the founding of Rome by Romulus and Remus; (5) all the Genesis stories contain a more or less extended element that is legendary or mystical, and not historic. Of course, all this has long been accepted as well established and undeniable by liberal and independent scholars. But, for the ac-

credited representative of a great orthodox denomination to take the same ground, is something new and revolutionary.

Nor is President Harper finding his path a smooth one. Not a few of his brethren have been restive for a long time over his too liberal views of the Bible, but have not said much publicly. These lectures on Genesis, however, are too heretical to be borne; and Dr. Henson, pastor of the First Baptist Church of Chicago, has taken their author to task right vigorously. President Harper has replied, but in a spirit, we are sorry to say, that seems to us timorous and equivocating. He does not take back anything that he has said, but he explains and mystifies until Dr. Henson declares that "analyzing Genesis is child's play compared with discovering what President Harper means." Where the matter will stop does not at present appear.

In the articles of Mr. Badger and Mr. Wendte printed in this number of the *Unitarian* we place before our readers two different and in some measure opposing views of the new "Book of Prayer and Praise" which has lately been published by the American Unitarian Association. It is in the nature of the case that a religious body like ours, made up for the most part of churches with non-ritualistic antecedents, cannot change at once from the form of worship that it has always been accustomed to, to another so radically different as is that of the elaborate ritual found in this book. Even if the new "Book of Prayer and Praise" were theologically unobjectionable to everybody, as it is not, it could be adopted among our churches only slowly and gradually, if at all, its modes of worship are so far removed from those which most of us are accustomed to and love. This should be borne in mind by the friends of the new book, who will thereby be helped to patience and charity toward those of their brethren who do not like or find spiritual help in a ritual.

The advocates of a liturgical service are fond of speaking of such a service as a means of "enriching" worship. But this is exactly the question at issue: Does a ritual enrich worship? Doubtless to some it does, but not to all. It should not be forgotten that to many of the most devout souls among us there is nothing that so *impoverishes* worship as to use printed prayers and a multitude of fixed forms. That we want to enrich and deepen, and make more living, earnest, and real, the devotional part of our Sunday services, probably all would agree. But the question is how to do it.

A few of our churches in the East have come somewhat under Episcopal influence, either through their antecedents or by association. These are very likely prepared to adopt the new book at once, to advantage. But, as Mr. Wendte well says in his article, this Episcopal influence is felt little or none in the West. Indeed, it is felt only by a part, probably much the smallest part, of our Eastern churches. It is hardly fair therefore to make the few churches that feel this influence a standard for the much greater number that do not. And this suggests what we cannot but feel is a really serious danger in connection with this new movement to adopt a liturgy. Unless the greatest care is exercised, we fear it will tend, more than many suspect, to divide us. Some churches adopt it, and do not see why all should not do the same. Some reject it, and do not see why all should not do that. Thus a cause for misunderstanding and bitter feeling springs up. We cannot but think that this is the danger that threatens, unless those who believe in the new liturgy are willing to be very, very patient, and let it work its way slowly and naturally into favor, by its own merits, and without much, if any, pushing. The use of a liturgy has always tended more or less to separate our churches that indulged in it from the rest. It never has been quite pleasant for other ministers to preach, as exchanges or as candidates, in the pulpits of these churches. Furthermore, there has always been a little feeling that these liturgical churches held themselves aloof from the rest, with just a touch of the "I am more holy than thou" spirit. Very likely there has been no ground for this feeling; but it has existed, and it would be a pity if anything should be done now to aggravate it.

We call attention to these facts, that all

may see how much need there is for us all to be large-minded and charitable, to put ourselves in the fullest degree possible in each other's places, and to let things take their natural and healthy course rather than to attempt unduly to hasten consummations which in themselves may seem to any of us desirable. It is better to have a somewhat less excellent form of worship, with a warm and unbroken spirit of love and brotherhood, than to adopt a little more desirable form of words, at the risk of creating alienations and divisions in our communion of churches.

The *Pacific Unitarian* calls attention to the Unitarian Exhibit at the great Midwinter Fair that is being held in San Francisco. The Unitarians have fitted up a handsome "booth" in the north gallery of the Liberal Arts Building, among the educational exhibits, where all friends of the liberal faith and all inquirers will be welcome. Unitarians from the East or elsewhere visiting the Fair are invited to make the place their headquarters. Here they will find opportunity to rest awhile, to take counsel with others concerning the common interests of our churches, to look upon the portraits of leaders and heroes of the liberal faith displayed on the walls, and to lay in supplies of missionary literature. Contributions of pictures of prominent Unitarians, and of sermons and other literary matter for distribution are solicited, and may be sent to Rev. C. W. Wendte, Oakland.

We have spoken in previous issues of the *Unitarian* of the movement that has been going on for a year past in the School Board of London, Eng., to make the teaching of the doctrine of the Trinity and the other leading dogmas of the orthodox creed obligatory in all the public schools of that metropolis, which, of course, would mean the exclusion of all Unitarian teachers. At first we did not believe that anything could come of an undertaking so retrogressive and so manifestly and outrageously unjust; but, as time goes on, the probability seems to increase that the movement may carry. Of course, the Unitarians and liberals of all names are opposing it with all their might. The more progressive of the non-conformist bodies, too, are joining in the opposition, as is the Broad Church party of the establishment. The State Church, as a whole, however, seems committed to the movement; and many High Churchmen are working for it with all the zeal of bigots and fanatics. We had flattered ourselves that the spirit of intolerance was passing away, and that an age of religious equality and freedom had come. And now to find London, the metropolis of Christendom, the centre, as we had fondly thought, of the world's enlightenment, turning its face in this way toward the darkness of the past is, to say the least, a surprise and a shock. We are told that, if London takes this step, other cities of England will be sure to follow. We await the issue in London with interest, and not without solicitude.

We are glad to see Prof. James of Harvard University inviting public attention, through the New York *Nation*, to what he calls "The Medical Advertisement Abomination." Every year advertisements of patent medicines and quack nostrums not only grow more numerous in our papers, but more tricky and more unscrupulous in their methods of forcing themselves upon public attention. In nearly every daily and secular weekly of the land, and, we are sorry to say, many religious weeklies also, one has to be on his guard constantly to avoid being inveigled into reading puffs of pills and plasters when he supposes he is reading articles of honest information. Says Prof. James: "We buy our newspapers, and find every alternate column beginning with a 'scare-head' that suggests momentous news; and we presently discover, co-ordinated with perhaps a change of ministry in England, the annexation of Hawaii, or the passage of a tariff bill, accounts of Mr. Mingo's kidneys, Mr. Hawkshaw's bronchi, or Mrs. Hecla's skin. Like Ulysses, these worthies have become a part of all that we have met; and all experience is an arch where-through their entrails gleam, as it were, iridescently upon us, until the world looms to our imagination in a sort of catarrhal vapor or as if bathed in a cancerous mist. Such is the education of our young people, and such the indecency of the background, or rather, the foreground, in the full sight of which we are all forced to live." The intellectual and moral influence of all this is bad enough;

but what must be its influence upon health? Continues Prof. James: "The essays, the anecdotes, the elaborate accounts of symptoms, the portraits of sufferers, are a direct attack of the most efficacious kind upon the public health. They must be meant to be such an attack. They have no other conceivable aim or intention than to produce panic, to beget in susceptible readers, by their incessant repetition, the fixed idea and apprehension of disease. Such fixed ideas and apprehensions are among the most potent morbific agents known; and the amount of hypochondriacal misery and actual disease caused by these suggestions would certainly, if it could be measured, prove almost incredibly great."

Who are to blame? Primarily, the newspaper publishers. Even if we grant their right to print such demoralizing stuff in their advertising columns (which we do not grant), they certainly have no right to cheat and deceive their readers by giving it the form of legitimate reading and placing it in parts of the paper where we have a right to look for legitimate reading. Prof. James strongly urges that our legislatures ought to take hold of the matter, and by law protect us against what is becoming not only a universal annoyance, but a great public injury.

An interesting new movement in church work is reported by Prof. Proctor Hall, in the Tabor *College Monthly*. It is an attempt to bring together the various charitable branches of church work, which are usually divided up among organizations more or less distinct from the Church, into the hands of the Church itself. Usually, the church charitable methods only help those who can no longer help themselves. It is proposed, under this suggested plan, to give help in such a way as to save from helplessness.

The two churches of Tabor, Ia., have accepted the plan, which, from an examination of the details as elaborated in Prof. Proctor's article, seems to be very similar to the methods of many mutual benefit societies. Every church member is to be assessed fifty cents per month; while the benefits include free medical attendance, three dollars a week during sickness, and the entire expense and charge of funerals. Prof. Tabor suggests that, could such organization become common among the churches, an international alliance might be formed, so that members travelling could receive needed help through any local church. This kindly service would help to break down denominational prejudice.

Some criticisms have come to us of the article in the January *Unitarian* on "The Resurrection," though none in a form suitable for printing. We are not surprised that there is dissent from the view there presented, though, as the article showed, it is possible to find for it in the Gospels themselves a somewhat plausible support. We printed the article, not because it seemed to us conclusive, but because it was a thoughtful and candid presentation of a view of the death of Jesus which has some things in its favor, and which is held by some very intelligent and reverent scholars. From the beginning the *Unitarian* has been conducted on the principle of a broad inclusiveness and liberty, holding that it ought not to be the organ of one man alone, or one set of men, but that within reasonable limits its pages ought to be open to the views of honest and capable men and women who look on religious truth from different sides.

Departments.

SUNDAY-SCHOOLS.

The meeting of the Sunday School Union for February considered this most important topic, "Changes most needed in the Sunday-school," as seen by superintendent, teacher, musical director, minister, librarian. Under the first branch Mrs. James A. Beatley (superintendent of the Sunday-school at the Church of the Disciples, Boston) offered many valuable suggestions. One related to the need for an abridged and culled Bible for the use of young people and others. She referred to one already issued by D. C. Heath & Co. of Boston, "The Bible Abridged," by Rev. David Greene Haskins, S.T.D., and praised the general arrangement. Her objection was to the binding, which did not seem to be fitting the Scriptures,—a very good criticism, and well sustained, as she illustrated what she meant to the listeners. Perhaps the Unitarian Sunday School Society may take this matter in hand before long. Mr. Richard C. Humphreys and his substitute,

Mr. Charles H. Porter, were both unavoidably absent, so that the teacher's suggestions of changes were not heard. In the department of music Mr. Edwin J. Lewis laid down progressive and worthy standards. One of his practical hints was that scholars in Sunday-schools should learn some of the tunes and hymns which are used in the congregation, and thus be prepared to swell the intelligent volume of congregational singing. This ought to be acted upon more fully than it is in our Sunday-schools. From the standpoint of the minister, Rev. James Huxtable enforced one thought, chiefly that the conscience should be developed more in Sunday-school education and influence. He deplored the admiration for "smartness," which invades even Sunday-schools. Mr. Frank A. Page treated the library subject in a careful paper. Many of his points were well made. He exhorted to a more vigorous censorship of books both in the home and the Sunday-school, and advocated an annual conference of Sunday-school librarians, to share with one another their conclusions. Rev. Charles G. Ames added a word of his own on the need of simplification; that is, less scattering in teaching and exercises, and the concentration of something definite. Miss Louisa P. Parker, the secretary, enforced this last suggestion by an illustration from her own teaching. She is accustomed to dwell on something central and leading, as a summing up of the lesson to her class. I revert to this meeting and its programme, not entirely to reproduce some of the salient suggestions, but to show to the readers of the *Unitarian* how faithfully our Sunday-school workers confer together over important matters. The attendance was large, and the listening careful. It is such symposiums as this that are calculated to accomplish two results,—the bringing forward of valuable thoughts, and also the increasing of thought and expression on the part of our Sunday-school workers. It may seem hard at times for those inexperienced in public speaking to be summoned to prepare a paper or to make a speech; but there is nothing better for a clearing up of the mind, allowing one to see what is really deep in conviction, and how one stands toward any given subject.

One other thought disclosed in this meeting, above mentioned, deserves comment. There was a right spirit manifested in the presentation of personal views. There are two ways of differing from our associates,—one is that in which an air of superiority is revealed, and the other is that in which the tone is of honest difference, but with no assumption of higher levels. The first is tainted with snobbishness, which too often borders on impertinence. The other is manly, respectful, good-natured. There cannot be too much comparison of views, when we consider the part which personality plays in the problems of life. We always need to break out of our own narrowness, and broaden into wider consciousness, made up of the many.

Convictions ought to be held with intensity, if they are of any consequence. The one stipulation in all honorable discussions should be that the antagonist should be viewed something as Matthew Arnold described him: "My adversary is my helper." There is nothing that so excites the wrath of truly righteous people as the speech or paper which comes from some assumed vantage-ground of loftiness: it all implies that everybody else is living on a lower plane, and is to be pitied for the ignorance that attends that condition. Pharisaism is a prevalent disease in modern life, not alone in religion, but in literature, art, music, and politics.

The "Pilgrim Teacher" (issued by the Congregational Sunday School and Publishing Society of Boston) has this paragraph with regard to a troublesome feature in our Sunday-schools:—

"There are some who suppose that the difficulty of keeping young men in the Sunday-school is peculiar to our own times. Looking over a volume of the *Sabbath-School Treasury*, published in 1832, we find the same trouble. 'It is a very general complaint,' writes a correspondent, "that Sabbath-school scholars leave the school too young. It is often very difficult not only to retain the boys in the school after thirteen or fourteen years, but to make them attend at all. I have visited several schools of late in which only about one-fourth of the number were boys, and none of them were more than twelve or thirteen years of age.' That writer, if living, would find no such state of things now. The age at which some drop out has been considerably advanced, while a growing percentage of young men stay in right along. There are few Sunday-schools now in which one will not see all ages represented, from those crowned with white hair down to the little kindergarteners. It is the presence of the fathers and mothers and grandfathers and grandmothers which will keep the young from feeling that they ought to 'graduate.'"

It is admissible even in this column, which I prepare so regularly for the *Unitarian*, and for which I am responsible, that I should mention the little Sunday-school paper, *Every Other Sunday*. It is the only medium the schools of our faith have for the interchange of fraternity and thought, representing our denomination. I have rarely mentioned it to the readers of this magazine; but it is due the Unitarian Sun-

day School Society to speak of it here, and to call attention to its merits. Those merits are not created by the editor, but by the contributors; and, therefore, I can speak of them in proper taste. Those who are supplying the columns of *Every Other Sunday* with articles, stories, essays, pictures, anecdotes, and information, have wrought out such good results that I could wish the paper were better known throughout our Sunday-schools and homes. The list of contributors, if given, would be very long, including prominent writers. The subjects treated are many of them of interest to elder readers. Of course, to come into competition with the bright periodicals, like *St. Nicholas*, *Young Folks*, *Youth's Companion*, and others, is out of the question. Such an attempt is not made. *Every Other Sunday* seeks to embody good religious and moral teaching without being tedious, and casts light over life at large in a genial way.

The Unitarian Sunday School Society can do a great deal more for the good of the Sunday-schools throughout the land if it has more money. The appeal has been put out so often that it need not be elaborated here, but I should fail in the proper filling of this column if I did not make known to my readers the need this society has for more funds. It is to be hoped that those Sunday-schools, far and near, who have been helped by the publications and general work of the Unitarian Sunday School Society, will see their way to sending in a donation to its treasury. Let the gift be according to the situation, large or small. A membership with the society is thereby secured, appreciation of its work shown, and substantial support offered to its enlarging plans.

EDWARD A. HORTON.

GUILDS.

WHY DO WE ATTEND CHURCH?

Guild Essay by Albert Scheible of Chicago.

"Why do we attend church?" Simple question! Who is there that does not know that? How do you expect to devote a whole evening to such a question? This is the comment which I have heard from several quarters since the topic was chosen. But let us look sharp, and first of all locate this seemingly simple subject, "Why do *we* attend *church?*"

Not "Why do men worship?" nor "Why do men gather in holy places?" not "is the church inspired?" nor "Why do we go to the church of some particular sect?" However important these questions, none of them is synonymous with our present topic. Some may think it just as well to ask, "Why did our forefathers attend church?" but that cannot be the equivalent of our subject, unless history shows a constancy of church-going reasons, which must not be assumed. So we may start with the church of to-day, and ask ourselves why we attend it.

Perhaps we are too much accustomed to associate our term "church" with a conception of naves, aisles, and pews, of stained glass windows and buttressed walls,— all sacred to the so-called Christian forms of worship,—forgetting that the word "church" was once applied alike to pagan temples and Jewish synagogues. So, too, we may dwell too much on the ritual, beautiful as it may be, until we see it more as an end than as a means, a help to higher living. The clear water of baptism may well suggest the great need of purity, while the communion service may become a feast of brotherhood. Can we think through them devoutly, and recognize them, not as essential forms that uphold the church, but merely as symbols, to be repeated by us again and again, just as we repeat fine music, until its meaning dawns upon us? The scoffer may see nothing but conventional forms in much of our church service. Teach him to look devoutly, and he will find new lessons of beauty in these same old services. Many of the old forms may remain; but the church has changed, and the church-going reasons have also been varied. Once the church was the only means of knowing how to live rightly. Now we see church-going not as an absolute necessity to seekers of righteousness, but as one of the greatest helps to them. Once the great truths were all summed up in one Book of books, to be interpreted by the select few. Now we find the same and greater truths all around us and within us, but we love to read the older Scriptures in the light of these new teachings. The church has turned from giving glimpses of far-off, unattainable mysteries to showing the sacredness of a noble, earnest life. Time has transferred the sacred shrine from the temple made with hands to any place hallowed by the beating of a yearning heart.

The far-off heaven of the Puritans may no longer allure us, nor their less distant hell frighten us: we may feel a little of both within us seven days in the week. We may not go to church to earn a future paradise by our regular attendance, nor need we go to study the formulated methods and decrees of God; for is it not man that dogmatizes and draws fences around that which is linked to all else by a sense of beauty and goodness? We may not consent to be orthodox or "true doctrine" people, yearning only for the special truths that are set aside as inspired: we may be heretics, "choosers," rejecting what is repelled by our finer senses, but striving to find some good in the true

and the noble on every hand. We may outgrow the idea that it takes a temple built on conventional lines and dedicated with appropriate ceremonies to house a true congregation; may learn that, "wherever two or three are gathered together, there may they find a sanctuary." Yet is there not a help in those surroundings which recall the striving and the uplooking of the past with its great leaders and martyrs? Do we need to drop the old songs as outgrown the while they show the same zeal and the same love which we are cultivating? Or can we read a new gospel of ideas and ideals into the old and beautiful?

Perhaps with such a conception of a church service we can better appreciate what draws us to its congregation or society. I, for one, have always liked this term "society" as applied to a body of worshippers, as it seems to emphasize the bond of fellowship on which the church depends for much—yes, most—of its usefulness. I like to think, with Prof. Swing, that "the religious heart should never attempt to march the way of salvation alone. It can indeed, all alone, unbaptized, find piety and heaven. But the highest usefulness and the highest happiness come when hand is joined with hand, when the heart feels the presence of a host of glorious comrades, and when the ear catches the hymn of high worship sung by many voices. The fields and sky indeed inspire, spring inspires, summer inspires; but man extracts most of his inspiration, not from skies and oceans, but from what is greater than all else, the mysterious, God-like humanity." It is this joining for the common welfare, the common advancement, that seems to me the great motive of church-going. There are organizations for educational work in other lines: why should there not be this one, as a help to higher living? Longfellow calls Sunday "the golden clasp that binds the volume of the week." Perhaps we can find something kindred in the golden-seed thoughts of a Sunday morning sermon which we can take with us through the week, to sweeten the other days and ennoble our lives.

Such are some of our church-going reasons to-day, changed, indeed, from those of the past,—the marked path of righteousness, the seeking for a golden hereafter or the fear of a hotter one. When we look back at these and many similar ones that have incited church-going in former years, then, I think, we may well feel thankful for the changes which have given us the reasons why *we* go to church.

We read of the continued interest in the series of meetings conducted under the auspices of the Guild of the Good Shepherd at Pittsfield, Mass., wherein the faiths of different denominations are presented. Recently the Salvation Army came in for its turn.

At Green Harbor, Mass., there is the Helpers' Guild, which is, we feel sure, a valuable adjunct to the church work. It meets in the parsonage, and this fact suggests there must be a great help to the minister in the organization.

In the meetings of the guild at Northfield, Mass., for six months hymns and hymn-writers formed the topics for instruction and conference. Among the writers chosen were Holmes, S. F. Smith, Pierpont, Keble, Watts, Montgomery, Herbert, Longfellow. We have at hand the list of topics and leaders for another period, from January 28 to August 26. From it we note the following subjects: "Buddhism," "Reverence," "The Religion of Zoroaster," "Self-respect," "Sentiment," "Faith." Other religions are mentioned. The guild meets fortnightly.

The president of the Alliance had the pleasure of addressing the Young People's Society in Dedham on January 21. He spoke on "The Lesson of the Guild."

By exchange the Winkley Guild of Bulfinch Place, Boston, has had the help of one of the neighboring guilds, Mr. S. B. Newton of Dorchester being the visitor on a recent occasion. Among the subjects considered by this society may be named "Criticism," "Attainment," "Self-sufficiency," "Personal Relations with God."

The president gave an address on "Consecration and Success" on February 18, in the opening of a course of lectures held in the Church of the Redeemer, Chicago, under the auspices of the Young People's Union. This union corresponds to the guild in the Unitarian body.

Among the subjects for the current year in the Channing Guild of Waltham, Mass., we select the following: "Misdirected Enthusiasm," "What is Jesus to us?" "God's Messages: How does he send them?" "Our Undiscovered Selves."

The new guild at Somerville, Mass., sends a list of topics and leaders for fortnightly meetings running from December 10 to June 24. Here are some of the subjects: "Associated Charities," "Consider the Lilies," "'I will try' has wrought Work," "Idle Words," "Stories of Destiny."

B. R. Bulkeley.

Rather be beaten in right than succeed in wrong.—*Franklin.*

UNITY CLUBS.

A Unity Club has been formed at Scituate, Mass., with Rev. Watson Weed as president, and Miss Emma Gardner as secretary. The club has about thirty members, and is having a profitable time in the study of Longfellow. A Browning class has also been formed, which has a membership of about a dozen men and women.

The Onward Unity Club was organized in Rowe, Mass., during last summer. The constitution of the club says it was "organized to quicken the life and to increase the usefulness of the Unitarian church, of which it is a branch. While duly recognizing the influence and welcoming the co-operation of older members of the church, it looks for its ultimate success to the earnest efforts of the young people. To fill its mission, the club will conscientiously try to develop the religious spirit among its members, to stimulate their intellectual life, and to cultivate their social natures." The club meets on Sunday evenings, and the meetings are conducted in the same way as those of the guilds. Among the subjects discussed are Amusements, Patriotism, Music, The World's Fair, Sketches from Concord; and Rev. Herman Haugerud has given a lecture on "My Ascent of Mt. Tacoma." The club has also devoted week-day evenings to the study of the life and writings of Longfellow. Fortnightly the club holds a social meeting, with dancing and refreshments. The club has attracted much interest in the town; and the meetings have been very well attended, the average number being sixty-three at the Sunday evening services. The young people have taken hold of the work with activity, and have accomplished much in a short time.

The Unity Club of Manchester, N.H., has continued the excellent work inaugurated so propitiously last year. New names have been added to its list of members, and the first meeting was very largely attended by those interested. Classes in evolution, astronomy, art, and singing are being carried on successfully. The pressure of the hard times has necessitated a restriction of some of the work of the club; and its courses of lectures have been abandoned for the present. Its members have been taking an active part in the charity work of the city, and have contributed liberally to it in time and money.

The Unity Club of the Free Congregational Church of Baraboo, Wis., is pursuing a course of study in English literature and the history of music, each being illustrated by the works of authors and composers. A great deal of interest in the club has been shown by the young people. The attendance has steadily increased, over fifty persons being present at each of the last two meetings. Miss Emma Gattiker is the president, and Miss Nellie Sias the secretary. The meetings are held fortnightly at the houses of the members. A Young People's Guild has been formed within the year, and the attendance has been about twenty at the Sunday evening meetings.

The William G. Eliot Fraternity of Portland, Ore., is devoting its Sunday evening meetings to "Representative Unitarian Workers, together with a few Great Names of Other Faiths." To these subjects the weekly meetings for seven months are being devoted. The club also meets every Tuesday evening from the middle of October to the end of April for the consideration of the social questions of the day. The programme is as follows: I. Introductory; The Importance of the Study of Sociology; The Development of Modern Society from the Primitive Family; The Development of Personal Property and Property in Land; The Development of Civil and Political Institutions. II. Factors of the Social Problem; The Increase of Wealth and the Increase of Poverty; The Unequal Distribution of Natural Wealth and of the Products of Labor; The Actual Condition of the Poor. III. General Solutions proposed for the Social Problem; Former Solutions applied to the Social Problem; Communism; Socialism; Nationalism; Anarchism; Labor-unions and Strikes; Profit Sharing and Co-operation; The Single Tax. IV. Specific Social Reforms; Scientific Charity; Temperance Reform; Popular Education; The Immigration Question; Political Reforms; Prison Reform; Child-saving.

GEORGE W. COOKE.

TEMPERANCE NOTES.

The directors of the Unitarian Temperance Society appeal to your readers for new memberships and increased interest and assistance. Besides the tracts and Sunday-school Services which we publish and the public meetings which we occasionally hold, it has seemed desirable, at least for a few months, to employ a part of the time of a field agent, who can address churches, guilds, and temperance meetings in different parts of the State. Our agent, Rev. William H. Savary, 854 Broadway, South Boston, has already had numerous calls to speak at union meetings. So far as the impression prevails that Unitarians are not concerned about the evils of intemperance,

he is definitely representing the contrary fact. He is also helping forward the movement toward a closer union of those who, while they may differ in religious opinions, wish to stand together for moral and philanthropic ends. Wherever the agent of our Unitarian Temperance Society appears, he is a witness to the wish of our people to join in doing whatever they can for the sake of temperance.

The need is obvious of a decidedly more vigorous and intelligent public opinion on this subject. The Unitarian churches tend to share a common and insidious sense of practical hopelessness as regards any immediate overthrow of the saloon power. It is indeed a pity that there should be any need for temperance societies. The church itself, by its essential idea, should be an effective temperance society. But till this ideal is realized we believe that our society has a mission; and we ask for co-operation accordingly.

The annual fee for membership is one dollar. It would greatly aid the cause if every Unitarian minister would become a member of the society by the payment of one dollar. Is it extravagant to ask for a thousand members out of all our churches? Rev. George Herbert Hosmer of 361 Neponset Avenue, Dorchester, Mass., is treasurer and secretary. He will be glad to answer any questions, and, besides membership fees, to receive large or small gifts of sympathy.

A large company of the members and friends of the Unitarian Temperance Society met in Channing Hall on Monday, February 5, at 2.30 o'clock.

Mr. William H. Baldwin, vice-president of the society, presided. The meeting was opened with prayer from Rev. William H. Fish, Sr.; and several hymns were sung from a printed slip during the session. Much interest had been awakened by the attractive array of speakers announced.

After a few introductory remarks from Mr. Baldwin, who alluded to the origin and purpose of the society, the secretary, Rev. George Herbert Hosmer, read a report of the year's work. He said the society desired to come into touch with all the churches and Sunday-schools in the denomination, and was constantly at work to secure a larger recognition of the duty and responsibility of Unitarians to work for the cause of temperance in any way their consciences approved. Attention was called to the valuable tracts, of which over ten thousand had been distributed the past year; also to the Total Abstinence League, with its two pledges, A and B, including abstinence from strong drinks and the use of tobacco. Several Sunday-schools were represented in the League by membership, and it was hoped more would join. It was the aim of the society to have the churches set apart one Sunday in the year to be devoted to the subject of temperance; and for several years services had been prepared suitable for such occasions, and in memory of our own great reformers, like Channing and Pierpont. Allusion was also made to Rev. William H. Savary's active labors as field agent, having fairly compassed the State in three months; also to Rev. George W. Cooke's labor on the Memorial to Congress, to secure, if possible, more reliable statistics of the liquor traffic of the country. Mr. Cooke reported briefly on the work, and said some strong and influential names had been secured, representing judges, senators, governors, presidents of universities, and leading business men, physicians, bishops of the churches, prominent women, publishers, and literary men. The petition would soon be forwarded, and presented to Congress in some hope of affirmative action.

The practical result of the meeting was seen immediately in the addition of a number of new members and the circulation of tracts which were taken as people left the hall. The wish was expressed that the Unitarian Temperance Society would hold public meetings oftener.

G. H. Hosmer.

WOMAN'S WORD AND WORK.

The fourth regular meeting of the New York League of Unitarian Women was held in the Church of the Saviour, Brooklyn, on Friday, February 2, at eleven o'clock. Mrs. Chadwick, the president, called the meeting to order; and, after the reports of the secretary and treasurer, the Religious News Report was read by Mrs. Samuel A. Eliot of Brooklyn. This report contained many items of local and general interest.

The Philanthropic Report was read by Mrs. J. D. Smillie of New York, and was a very interesting account of efforts to relieve distress in New York City. The methods and aims of various charitable organizations were given, and the best charities of all were declared to be those business and manufacturing firms who continued to employ the regular force even at a loss.

The first topic for consideration was the Ethical Culture Movement. This subject was treated by Miss Caroline B. Haven of New York. Miss Haven stated that in this movement the only basis was a moral one; that its aim was to build up character, and consequently must begin with the children in the kindergarten. Miss Haven described the work in all the schools, which is now carried on up to the fourteenth year. In addition to this are the Workingmen's

Schools held in the evening. The work is very thorough, and aims to secure the ability to be self-helpful. Manual training, sewing, cooking, and the like form an essential part of the work done in these schools.

The charities are very extensive, and have in view two things,—to relieve distress, and to promote unselfishness in the giver.

The pulpit or platform work forms a very important part of this movement. Its aim is the discussion of practical questions of reform and the teaching of morality.

The second topic was socialism, and was treated by Mrs. Percival Chubb of Brooklyn.

Mrs. Chubb briefly sketched the history of the movement, and treated the subject from an ethical standpoint. There is a vital difference between socialism and anarchy, which many overlook; and the best representatives of the socialistic theory are by no means the fanatics they are often considered.

Their work is based upon a recognition of false social conditions, and an effort to make these conditions more favorable to the poorer classes. As for instance, what is the use of free libraries to the man who has almost no time to use them, or whose work is so severe that in the little leisure he has he is too fatigued to avail himself of the books? How can we boast of free schools, when many children are compelled by poverty to remain at home? Thus we see that our boasted "free institutions" are not open to all classes, as long as our social conditions remain as they now are. The so-called "free ballot," also, is by no means free, employers and superior officers often making it impossible for a man to vote as he wishes.

Mrs. Chubb advocated an earnest study of all these things; and by this means a better understanding of difficulties will be reached, and thus wiser means will be used for amelioration. The end must be a great improvement in social conditions. These things must interest all intelligent, right-minded people; and, the more the element of anarchy is eliminated, the greater will be the interest, and, consequently, greater progress will be made.

The third and last speaker was Miss Evans. The subject, "Woman's Work in China."

Miss Evans has been for twenty years a missionary in China, and she gave a brief account of her work. Especially interesting was the account of the tours which the missionaries take as their vacation work. They are driven in a Chinese vehicle to the place where they are to hold a service. The difficulties and annoyances to which these women missionaries are subjected, to say nothing of the dangers, seem almost insurmountable. But a lofty courage and an intense interest and faith in their work sustain them. Their main efforts are with the women, as, through their influence upon the mothers, the missionaries are enabled to get the children into their schools. Here an attempt, and quite a successful attempt, is made to educate the children along practical lines.

As far as possible, the manners and customs are not interfered with, except in the matter of idolatry. For instance, in the marriage service, many things considered essential in the Chinese ceremony are retained with the Christian ceremony. The missionaries feel that much more can be done by showing respect and consideration for native customs. They introduce Christianity, allowing many of these to remain, seeking to abolish only those that are harmful. Many questions were asked Miss Evans; and all greatly regretted that one o'clock obliged the discussion to be closed.

After singing "Missionary Hymn" and repeating the Lord's Prayer, the meeting adjourned. M. H. H.

LITERARY NOTES.

"Progressive Lessons in the Art and Practice of Needlework." For Use in Schools. By Catherine F. Johnson. Boston: D. C. Heath & Co.—Industrial education is one of the most important subjects now claiming the attention of the American people. And perhaps no department of industrial education is more important than that of sewing in schools. In this book we have the mature results of the thinking and experience of one who is a master in this department of instruction and work. Mr. John D. Runkle, chairman of the Industrial Committee of the Brookline, Mass., School Board, writes: "I have seen the method of teaching, the theory and practice of sewing, as set forth in this book, grow up in the public schools of Brookline, and can testify to the excellent results. The pupils have not only learned to sew well, but their study of drawing and English has been so combined with the instruction in sewing as to make it the foundation of an excellent mental training." We do not hesitate heartily to commend this book.

Rev. A. D. Mayo left Boston early in December for the fifteenth tour of his ministry of education. His plan was to spend December in Washington in preparing for the press the first part of "A History of the Common School," then three months in Kentucky, and the spring and early summer in West Virginia.

Announcement is made that the third session of the School of Applied Ethics will be held in Plymouth, Mass., next July and August. As heretofore, there will be three

departments, of Ethics, Economics, and History of Religions, respectively under the charge of Prof. Felix Adler of New York, Prof. H. C. Adams of the University of Michigan, and Prof. C. H. Toy of Harvard. The work of this school is worthy of all praise.

To-day is the name of a very attractive monthly magazine, the first number of which has just reached us. It hails from Philadelphia, and has Rev. Frederick A. Bisbee, the well-known Universalist minister of that city, as its leading editor. It contains forty-eight pages, and offers itself for the low price of $1 a year. Among the good things in this initial number are articles on "The Immigration Question," by Henry Cabot Lodge, "Is the Higher Criticism Destructive?" by President O. Cone, "A Morning in Florence," by Dr. A. Gunnison, and "The Parliament of Religions," by Dr. Henry Blanchard. We bid the new magazine welcome, and wish for it a long and influential career.

"Natural History of Intellect." By Ralph W. Emerson. Boston: Houghton, Mifflin & Co.—This is the twelfth volume of the complete edition, "Riverside," of Emerson's works being so admirably brought out by Houghton, Mifflin & Co. It contains, besides the title essay, others on "Memory," "Boston," "Michel Angelo," "Milton," and some eight papers culled from the pages of the *Dial*. This volume also contains a general index to all the volumes.

"The Place of Christ in Modern Theology." By A. M. Fairbairn, D.D. New York: Scribner's.—This solid volume, already widely reviewed and much praised, offers to the studious reader, not only an elaborate and scholarly examination of the historical position of Jesus of Nazareth, but really a study of the evolution of Christianity. The first part of the work, "historical and critical," is a remarkably free study, most admirably complete and thorough, of the facts of development as exhibited in the primitive environments of Judaism through the apostolic and subapostolic ages, the influences of Greece, Rome, the Renaissance, and the Reformation to the modern reformed theology. This division of the general subject is followed by a careful study of the influences upon the Christian Church of philosophy and criticism, from Lessing and Kant to Strauss and Baur. The concluding chapters are devoted to what Dr. Fairbairn wishes to be considered "constructive" theology. While the beginning of the work rouses our expectations that some well-founded historical conclusions may be reached, these latter chapters, however, leave us completely confused and bewildered between bold dogmatic assumptions and brilliant but prejudiced defences of purely theoretical doctrinal positions. In the preface we find so admirable a statement as the following: "The most significant result of the critical process is that we can now stand face to face with the historical Christ, and conceive God as he [Christ] conceived him. What God signified to Jesus Christ he ought to signify to all Christian churches." From so clear and broad a statement we are surely justified in expecting to find no deification of the historic Christ, but a relation of Christ toward God capable of being entered into by *all* Christians. Unfortunately, however, a foregone conclusion is too much for the author's clear apprehension of evidence; and so we find, when we come to the chapter on Christology, that for a proper understanding "we must turn to the Fourth Gospel." We read with wonder that "the one Son of the one God is the sole medium of the knowledge of God." But, when we are plunged into a consideration of the "essential" and "cardinal" distinction between the "*unio personalis*" and the "*unio mystica*," which to us are exactly the same thing, a personal union being the only conceivable union between man and God, we sigh as we realize that the historic treatment of this great subject has been abandoned. Excepting such departures from the main method, the book is a valuable, serviceable, and of course scholarly work. Its general tendency is toward a scientific treatment of Christian history.

"Student's New Testament Handbook." By Marvin R. Vincent, D.D. New York: Scribner's Sons.—This is an elaborate bibliography for the study of the New Testament. It is designed to give the student a bird's-eye view of the whole field of study,—Language, Text, History of Canon, Criticism of Canon, Setting and Illustration, History of Exegesis, Commentaries. Much care has evidently been given to the details of references. It seems surprising that so little space should be devoted to so important a division of the subject as the environment, six pages being given to the list of works in this department as against twenty pages relating to the study of the text. Such a work cannot, of course, be complete, nor absolutely up to date; but the book will prove very useful to all students.

"The Spirit of God." By P. C. Mozoomdar. Boston: Geo. H. Ellis. $1.50.—In our January issue we noticed Mr. Mozoomdar's "Heart-beats," a book made up of short meditations, so earnest, sincere, and alive that the reader can indeed feel the very heart of its writer beat and throb. The present work is larger, and differs from the other in being in a sense a systematic treatise upon a single theme,—a theme than which none can be greater or more central in religion. It is as living and warm as the earlier book. Its object is the same,—spirit-

ual edification,—the deepening and quickening of the personal religious life,—the bringing of God close to man. The author says in his preface, "I have done my best to say nothing but what has repeatedly come to me as the devoutest experience." He disavows being a scholar, a theologian, or a teacher. But, if he is not these, he is better: he is a prophet. This book is a book of nineteenth-century prophecy. Is it Hindu, Hebrew, or Christian prophecy? All,—all in one. The sublimation of the spirit of each is here. Hence we have a book which will be dear to the devout soul everywhere.

It contains seventeen chapters, the titles of a few of which are as follows: The Spirit, The Hindu, Doctrine of the Spirit, Doctrine of the Spirit in Christianity, Sense of the Unseen, The Spirit in Nature, The Kinship in Nature, The Spirit in Life, The Spirit in Immortal Life, The Spirit in Reason, The Spirit in Conscience, The Spirit in Christ, The Spirit in History, The Spirit in All Religions, Live in the Spirit.

Prof. J. Estlin Carpenter has recently been giving a series of six lectures in Essex Hall, before the London Sunday School Society, on "Growth of Ideas with regard to the Person of Jesus in the New Testament." The subjects of the different lectures are: The Synoptic Gospels: I. The Traditions of the Historical Jesus; II. Legendary Growths round the Person of Jesus; The Epistles of Paul: I. The Beginnings of Christological Experience; II. Later Developments; The Johannine Writings: I. The Conception of the Word; II. The Manifestation of the Word "made flesh."

Announcement is made by the *Universalist Monthly* that from this time on it will be combined with the *Non-sectarian* of St. Louis, the two being published under the latter name. During its nearly seven years of life it has done a good work, and we cannot see it lose its separate existence without regret. But we are glad to see new strength added to the *Non-sectarian*. Of this excellent monthly Dr. Crowe becomes associate editor, taking with him many of his best contributors. St. Louis ought to have a strong periodical representative of liberal Christianity. It has this in the *Non-sectarian*. We wish it prosperity.

We believe that from no direction is more light to be obtained on the subject of the proper relations of capital and labor than from that of profit-sharing. Persons interested in this subject cannot do better than to subscribe for the small but most excellent quarterly, entitled *Employer and Employed*, edited by Nicholas P. Gilman, Boston. Its price is only 40 cents a year. It may be ordered from Geo. H. Ellis.

Of the 352 towns and cities in Massachusetts, only 44 are now without public libraries; and some of these will be supplied soon. This gratifying condition of things is the result of an excellent law enacted a few years ago to encourage the establishment of public libraries by the granting to each a certain amount of State aid. Public schools and public libraries are two agencies for the promotion of public intelligence and good citizenship that should everywhere go hand in hand.

The Public Library Department of New York has prepared what is called a "travelling library," consisting of about one hundred volumes, which will be sent, on application, to any town desirous of receiving it, which contains a free library, on the payment of five dollars to cover cost of cases and transportation. These books are to be retained six months, when they may be exchanged for another set. When the town does not own a free library, twenty-five resident tax-payers may receive the books on the same terms.

We are at last to have a choice volume of selected sermons from Dr. Brooke Herford. Many efforts have been made in past years to persuade Dr. Herford to allow such a volume to be published; and, now that he has yielded to the public demands, an unusual interest will undoubtedly attach to the forthcoming work. One of the most vigorous, strongest, and clearest of our preachers, always speaking from the heart and the life, any words of his are sure to be eagerly welcomed. The very title of the book, which is to be "Courage and Cheer," rouses our hopeful anticipations of that ringing, manly, uplifting quality which invariably stirred us in listening to Dr. Herford's addresses. We understand that the volume, which will be of about three hundred pages, will contain twenty-two sermons. It is published by Philip Green, London, and the American Unitarian Association will act as agents in this country.

THE REVIEWS AND MAGAZINES.

We notice below some of the more important articles in the magazines and reviews of the month: —

The Atlantic Monthly (February).

Recollections of Stanton under Lincoln. By H. S. Dawes.

Tao. By William Davies.

Hamilton Fish. By J. C. Bancroft Davis.

Tammany Hall. By Henry Childs Merwin.

The Educational Law of Reading and Writing. By Horace E. Scudder.

The North American Review (February).

The South Carolina Liquor Law. By the governor of South Carolina.

The Income Tax in England. By the Right Hon. Sir John Lubbock, Bart., M.P.

Latest Aspects of the Brazilian Rebellion. By the Brazilian minister.

How to help the Unemployed. By Henry George.

Are we a Plutocracy? By W. D. Howells.

The Arena (February).

The Religion of Browning's Poetry. By Rev. M. J. Savage.

The New Bible. By Washington Gladden, D.D.

Among the Adepts of Serinagur. By Heinrich Hensoldt, Ph.D.

Lend a Hand (February).

English and American Theories.

Homes for Workingmen.

Methods of Printing for the Blind.

Biblia (February).

The Botany of the Egyptian Tombs. By Rev. J. N. Fradenburgh, D.D.

Benjamin of Tudela. By Rev. W. C. Winslow, D.D.

Palestine Exploration Fund. By Prof. T. F. Wright, Ph.D.

To-day (February).

Important Facts in the Hawaiian Problem. By Hon. John L. Stevens.

The Art of Worship. By Henry Irving Cushman, D.D.

The Intellect in Religion. By Henry Prentiss Forbes, D.D.

A Need of the Hour. By Rachel Foster Avery.

The Review of Reviews (February).

The Progress of the World.

National Budgets, American and European.

Professor Tyndall. By Grant Allen.

Our New National Wonderland. By Carl Snyder.

Relief Measures in American Cities. By Albert Shaw.

The Non-sectarian (February).

The Oldest Book in the Light of the Newest Thought. By Rabbi Leon Harrison.

The Ideal Life. By J. N. Patrick.

The Duty of Liberals. By Rev. Alex. Kent, D.D.

Some Old Unitarian Worthies. By Rev. Robert Collyer, D.D.

The Monist (January).

The Fundamental Teachings of Buddhism. By Rev. Litsuzen Ashitu.

The Connection between Indian and Greek Philosophy. By Prof. Garbe.

A Monistic Theory of Mind. By Lester F. Ward.

Monism and Henism. By Dr. Paul Carus.

Are the Dimensions of the Physical World Absolute? By Prof. J. Delbœuf.

The Sanitarian (February).

Beds and Bedrooms. By Dr. A. N. Bell.

Jamaica for Health and Pleasure. By Wolfred Nelson.

The Utilization of Garbage. By Bruno Terne.

A Medical Objection (to the Abuse of) Dancing. By Dr. G. L. Beardsley.

Mortality and Morbility Statistics. By Dr. H. K. Bell.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Rev. Celia Parker Woolley, having sustained a thorough examination covering all points bearing upon her qualifications for the work of the Unitarian ministry, and having satisfied the Committee on Fellowship that she is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

W. L. CHAFFIN, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

Ann Arbor, Mich.—The Students' Bible Class here has numbered the past four Sundays 124, 130, 135, and 154. Mr. Sunderland has just been giving a series of five morning sermons on "Some of the Eminent Dead of the Past Year, with Lessons from their Lives." On the same Sunday evenings he has been exchanging with Rev. Lee S. McCollester, pastor of the Universalist church in Detroit, he giving in Detroit a series of doctrinal sermons, and Mr. McCollester delivering in Ann Arbor a series of lectures on "The Great Cathedrals of Europe," with stereopticon views. The exchange has proved highly successful, the audiences in both places being large.

Austin, Tex.—The Unitarian church has entered upon its third year in this important city, which is not only the capital, of

the State, but the seat of the State University, an institution which has heavy endowments, and will eventually be one of the great universities of the country. Rev. E. M. Wheelock is working with courage and earnestness, and there is every reason to believe that the church will steadily grow.

Baraboo, Wis.—The Unitarian church is prospering under the leadership of Rev. Robert C. Douthit. A correspondent writes: "Our work goes on very encouragingly. The young people, especially, are active, and feel equal to almost anything. Our Unity Club has an attendance of more than forty. Our Look up League, recently started for religious work, promises much. It has had an attendance of upwards of twenty at each meeting so far."

Boston.—The special services in the Boston Unitarian churches during Lent are as follows for March:—

First Church, corner Berkeley and Marlboro Streets. Lenten services, Wednesdays at 4.30 P.M. March 7, Rev. F. B. Hornbrooke; March 14, Rev. E. E. Hale.

Passion Week services. March 21, Rev. Charles G. Ames; March 22, holy communion at 8 P.M.; March 23, Rev. S. W. Brooke. Service at 11 A.M.

King's Chapel. Wednesday at 12, noon. A half-hour devotional service, with brief address. Passion Week, service every day at 5 P.M. Thursday of Passion Week, communion service at 8 P.M. Service with sermon on Good Friday at 11 A.M.

South Congregational Church. Every Thursday at noon, readings from the Christian saints, poets, and prophets. Friday, March 2, at 5 P.M., address by E. E. Hale, on "The Consecration of Life."

Second Church, Copley Square. Special religious services for young people Sunday evenings during the Lenten season at 6.30 P.M. During Passion Week the service will be held every evening at the same hour, conducted by the pastor, Rev. Thomas Van Ness, assisted by Rev. F. O. MacCarrtney.

Third Religious Society, Richmond Street, Dorchester (Rev. F. B. Mott, pastor). A vesper service every Friday during Lent at 4 P.M.

All Souls' Church, Roxbury (Rev. W. H. Lyon, minister). A course of lectures, on "Liberals in Literature," Sunday evenings at 7.30. March 4, James Russell Lowell; March 11, Francis Parkman; March 18, Oliver Wendell Holmes.

Unitarian church, Roslindale (Rev. C. F. Nicholson, minister). Vesper service every Sunday at 4 P.M.

—Rev. Samuel M. Crothers has accepted the call to the First Parish Church of Cambridge, and resigned his pastorate at St. Paul's, Minn. The earnestness of the Cambridge parish in presenting the claims of duty to Mr. Crothers overcame all other considerations. There is a special opportunity for the exercise of religious influence in this old historic church at the gates of Harvard University which no other society in any part of the country could offer. It is doubtless the plain duty of the minister whose genius is capable of reaching and stirring and helping the eager spiritual natures of the university students to accept such an opportunity; and a new and influential career, we trust, will follow Mr. Crothers's acceptance.

—The Benevolent Fraternity is steadily increasing the efficiency of the churches and organizations under its management. In South Boston the work at Unity Chapel is very favorably progressing, since it has been put into the hands of Rev. Herbert Whitney and his wife, Rev. Mary T. Whitney; and now we learn that Rev. C. R. Eliot, who resigned his pastorate at Meeting-house Hill, Dorchester, to study abroad, has consented to take up the work at Bulfinch Place, as colleague with Rev. Mr. Winkley. Mr. Eliot is now directing his studies at Oxford and London with the special aim of bringing new thought and fresh experience to bear upon our home missionary field in Boston. He will begin his work here September 1. It will be a delightful thing to have Mr. Eliot back again among our Boston ministers, and great things are to be expected from him in shaping the missionary labors of our city.

—Boston is experiencing religion, or, at least, receiving the evangelists' sensational efforts to "save souls" in an unusual degree. Acting upon the discovery in other cities that the unemployed are peculiarly sensitive to the emotional influences of the revivalist, the Salvation Army decided to hold a week of big meetings; and Mr. and Mrs. Ballington Booth have come to Boston to aid Major Brewer and the home forces. At the same time the Methodists have brought on Evangelist Ferdinand Schiverea to tell his harrowing stories of the dreadful deaths of sinners, and by every other artifice of emotional oratory endeavor to depose reason in favor of excited fanatical impulse. Great meetings were held on Sunday night, February 18, at which it is reported that at the Salvation Army meeting the "saved souls were led up to a red bench in front of the hall, and shook off their burden of sin amid hallelujahs"; while at Schiverea's it is said that, after he had "drawn vividly the horrors of hell and the awfulness of God's displeasure," he gave his hearers four minutes by the clock to "come to Jesus and be saved." These are the old methods. It is grateful to know that in Parker Memorial, at the same hour, Rev. Charles G. Ames was delivering a powerful address to a large, popular audience, upon the practical theme of "Heaven on Earth," in which he declared: "Nothing in heaven is so good that we might not have it here. The earth is the home of

God, and he is neither an absentee proprietor nor a father who deserts his family."

Charleston, S.C.—A Liberal Church League has been organized here, with an initial membership of twenty and good prospect of growth.

Des Moines, Ia.—During the liberal religious convention held here February 20 to 23 Rev. T. B. Forbush of Chicago preached on "Theodore Parker," "Modern Incarnation," and "The Unitarian's Thought of God."

Geneva, Ill.—The subjects of Mrs. Celia Parker Woolley's sermons were as follows: "The Thought of God," "The Use of Pain and Evil," "Form and Substance in Religion," "The Common Herd."

The Sunday-school has held a successful social. The Unity Club meets every Tuesday evening at the parsonage.

Helena, Mont.—Rev. J. H. Crooker has just delivered a very interesting course of Sunday evening lectures, entitled "Words to Young People."

Hopedale, Mass.—Affairs in both parishes have gone along smoothly during the last month. The suppers have gained their old-time interest, with the added feature of an entertainment; and they have been well attended. Mr. Stimpson's entertainment, composed of songs by a large chorus of young men, called forth great applause, and was heartily enjoyed by all present. The same was true of the drama, "Gaffer Gray's Legacy," given by Mrs. Wilson's class on the evening of January 31, assisted by Ruby Wilson, Sophie Greenwood, and Cora Edmands. . . . The evening meetings have continued as usual. Mr. Godfrey's account of his experience with the poor of London was exceedingly profitable. Readings have been rendered by various persons, from various authors, upon subjects related to the theme of the pastor's remarks. On the 11th inst. Mr. Stimpson told us of the way church music was rendered in the early days of the Hopedale Community and other country places years ago. What a wonderful evolution of church music has taken place within the last forty years! . . . The pastor gave his lecture on the "Passion Play" before the Unity Club of the church in Grafton on the evening of the 8th inst. *Our Church Home.*

Humboldt, Ia.—The work here is prospering in all branches of church activities. The audiences are larger this year than any year since Mr. Byrnes has been here. Some recent subjects on which Mr. Byrnes has preached are: "The Place and Meaning of Prayer in Modern Life and Rational Religion," "An All-sided Radical," "Something for Nothing, or those who reap where they have not sown." Mr. Byrnes spoke on "The Higher Education" at the recent dedication of the new sixteen-thousand-dollar school-house in this town.

The attendance at the Unity Club averages about forty people, and the interest in both the geology and the social science branches has been high. We have a well-prepared paper on each subject at every meeting, as well as a class exercise in geology led by the enthusiastic scientist, Dr. G. Hardy Clark. Some might think that it was rather an unusual procedure to hold both sections on the same evening, and might like to ask the question, How does it work? Our answer is that it works first-rate here. Most of the members would attend both sections if they were held on alternate evenings, and those who come from their interest in one section generally become interested in the other section also. But, where the work is divided in this way, success depends upon having the work mapped out systematically, commencing on time, and not allowing one section to infringe upon the time of the other. In this way two hours can be spent, and the interest kept up on two subjects where one alone would weary its members.

We have had some novel socials this year. Among them might be mentioned a World's Fair Shaksperian social, in which Shakspere gave his opinions of the World's Fair; and bright and "pat" opinions they often were, too. Another was an art social held holiday week in one of the large and beautiful homes here. An admission of ten cents was charged at the door, and there was about a hundred people in attendance. The social consisted of a loan collection of beautiful paintings, great religious pictures gathered from the various homes, World's Fair souvenirs, and a few humorous objects to guess on.

The Ladies' Society has been doing good work all the year. They have recently held a valentine sale and social, from which they realized seventy-five dollars.

Like many other liberal churches in the West, we were favored with a visit from Nagarkar, and listened with delight to his gentle eloquence. Mrs. C. P. Woolley also gave her inspiring lecture on the "Prophets in Literature." Miss M. A. Safford has recently been here on an exchange, and gave her great lecture on "The Man who Thinks" on Saturday evening, also two inspiring sermons on Sunday, which drew out our full constituency, and more, too. We expect soon to have Prof. Calvin, the State geologist, to lecture on geology to the Unity Club.

We have made an innovation this year in our church choir. Instead of the quartette of past years we have a choir of twenty-two voices, accompanied by an orchestra of six pieces under the able leadership of Hon. D. F. Coyle, a former leader of the band here. They have paid for their music and equipments by giving pay concerts in the church during the week, and they have

given several free Sunday-evening concerts. They have recently rendered the cantata "David, the Shepherd Boy," on two successive evenings in the Opera House, the receipts of which were $115. Many people came from surrounding towns, and good music critics say it was the best musical entertainment ever given in Northern Iowa. It was Wesley who said that the devil had all the best tunes. Since we have had our orchestra and heard the violin, the 'cello, the cornet, and other instruments in sacred music, we have concluded that the devil had most of the best instruments, and that it is time to get them into the churches. The orchestra have played several pieces after the benediction, while the people were dispersing; and it is found that the people don't disperse while the music lasts, and the difficulty is to get the people to go home, so the janitor can close the church.

The dramatic section of Unity Club are planning to play Bulwer's "Lady of Lyons" in the Opera House in March.

Kalamazoo, Mich.—Very interesting addresses were delivered from the Unitarian pulpit February 18 by Mrs. Fannie Barrier Williams, a colored woman of rare ability, who spoke in the morning on "What can Religion do to advance the Condition of the American Negro?" and in the evening on "The Intellectual Progress of Colored Women since the Emancipation." The Sunday-school is having an interesting course on "The Life and Work of Jesus," illustrated by photographs of the masterpieces of art.

Lancaster, N.H.— In spite of a heavy snow-storm, the people of our church in Lancaster met in large numbers Thursday evening, February 15, at the house of Mrs. William Burns. Much enthusiasm was manifested, and it was determined to begin services as soon in the spring as the condition of the roads will permit; that is, by the first Sunday in April. Although the church has been closed for a number of weeks, the society has lost none of its numbers; and, with the minister of their choice, there is promise of a good measure of success in the future.

Littleton, N.H.—Rev. Mr. Mitchell has resigned the pastorate of the Littleton church, to take effect the first of June. During Mr. Mitchell's term of service he has greatly increased the numbers of the congregation, and the church has never been in better condition. The superintendent for New England found last Sunday a congregation of over one hundred in the morning and about one hundred in the evening.

Marblehead, Mass.—Out of a small class meeting at the parsonage to have a talk with the pastor as to the meaning of a Unitarian church and the value of church membership a most remarkable movement has developed, which led to a course of evening lectures in the church, on "The Principles of Liberal Religion." At these lectures Rev. Mr. McDougall has had an audience of four hundred to five hundred, mostly men and those who attend no regular church. This is a revival of a noble kind,—a revival of reasonable religion, with no sensationalism; and it is certainly splendid proof of the living power of our Unitarian work.

Meadville, Pa.—Seldom does a man hold his audience in such deep interest as did Dr. Peabody in his lectures on sociology. Night after night people from all denominations gathered in the Unitarian church, and all must have gone away well pleased. Dr. Peabody made many friends in Meadville during his short stay. His visit to the school was a pleasant one to all the students.

The school work is going on in a steady and inspiring manner. The preaching for the month has been by members of the Middle Class, as follows: on the 24th Mr. Haworth,—subject, "Natural and Supernatural Religion"; on the 31st of January Mr. How,—subject, "Feelings"; on the 7th of February Mr. Jones,—subject, "The Minor Chord of the Heart in its Search after God"; on the 14th of February Mr. Kent,—subject, "The Way to build up a Better Character." Conference subjects have been "What should the Modern Church be?" "The New Prayer Book: Is it needed?" "Missionary Work in the United States." The discussion for the month was on the question of rational and irrational athletics. The students took hold of this subject with a great deal of enthusiasm. Rational athletics are needed very much for exercise in this school.

A number of the people of the Unitarian church have felt that they would like to have their church open on Sunday evenings, and have invited the Senior Class of the school to furnish a series of sermons. From the few that have been held the attendance promises that they will be quite popular.

Milford, Mass.—From a very interesting historical sketch published by the First Unitarian Church we quote the passage referring to the present handsome stone edifice:—

"The chapel was made ready for use in 1880, previous to which time services were held in halls. The auditorium was ready for occupation in 1888, and the church was dedicated June 15 of that year. The church edifice is very beautiful, with large, rich stained windows, solid cherry pews, pulpit, and furniture; and the chapel auditorium, parlor, library room, and kitchen are under one and the same roof. Much

credit is due Mr. Pendleton for the society's possession, free from debt, of such a church edifice; and certainly great praise is due the society for the noble sacrifice of its members and friends in the consummation of such an undertaking. Rev. Solon Lauer was ordained as minister January, 1889, and gave to the society great satisfaction, and a positive quickening in religious life and activity. The present incumbent, Rev. A. Judson Rich, for the seven years previous settled over the church at Fall River, Mass., began his ministry Jan. 1, 1891.

"The society was reorganized into a church April 17, 1892, retaining its principle of unitary action, under a 'Bond of Fellowship,' which reads as follows: 'In the Freedom of the Truth, and in the spirit of Jesus Christ, we unite for the worship of God and the service of man.'

"At this time fifty-six persons received the hand of fellowship, the service being appointed for this purpose on Easter Sunday. Twelve of these were baptized, and a large number were new members. Ten children were also christened. On Easter Sunday, the following year, 1893, and on Flower Sunday, in June, a large number were added, including a confirmation class; and several children were also christened. At this time (Feb. 17, 1894) ninety-six had become members of the church and candidates for confirmation in a way to give emphasis to the organization as a distinctively religious body, and yet to retain its autonomy as a legal institution, church and society being one."

Milton, Mass.—At a parish meeting held at the meeting-house after the service on Sunday, February 11, it was unanimously voted "that the parish confer upon Rev. J. H. Morison, D.D., the complimentary title of Pastor Emeritus, as an expression of their appreciation of the work which for so many years he discharged in said parish, and also of their affection and reverence for him."

Newport, R.I.—Rev. George W. Cutter has been giving a very interesting series of lectures on the "Oriental Religions," which have attracted large congregations and have been quite fully reported in the daily papers.

Providence, R.I.—Rev. Napoleon Hoagland has received and accepted a call to the Fourth Society. He has had considerable experience in the West in building up churches, and this new organization in Providence will no doubt prosper under his leadership.

Quincy, Ill.—The Unity Club publish an elaborate programme for the present season, including Sunday evening lectures by Rev. C. F. Bradley, on the principles of evolution.

Salem, Mass.—The Brotherhood organized by Rev. F. B. Mott holds its meetings regularly. During the season of union services on Sunday evenings the Brotherhood meetings are held after the regular service, and a good degree of interest is maintained.

Rev. E. C. Butler and Rev. Albert Walkley have preached in the course of Unitarian union services, the former upon "The Young People and the Church" and the latter upon "The Revival of Religion that we need."

Rev. Philip S. Moxom, D.D., of Boston is to address the Essex Conference at the East Church March 1.

San Francisco, Cal.—The Second Unitarian Church, Rev. Leslie Sprague, pastor, on its card of invitation says: "This church aims to be the church of the people. Its sittings are all free. It does not condition its membership on any creed. It seeks to apply all known truth to the benefit of the spiritual life."

The Unity Club announces a fine course of University Extension lectures, to be given by Prof. Edward H. Griggs and Prof. W. H. Hudson, both of the Leland Stanford University. The course extends from February 6 to April 3, embracing a study of English literature.

Seattle, Wash.—A year ago the Unitarian society here had a small debt of $300 resting upon it. The ladies of the society, by special effort, have now paid this off. The past year, under the leadership of Rev. William G. Eliot, has been a prosperous one.

Sturgis, Mich.—A commemoration service in connection with the birthday of Lincoln was held in the Unitarian church.

Several leading citizens took part besides the pastor, Rev. G. W. Buckley. The church was crowded, and the service was very interesting and inspiring.

Warwick, Mass.—A Unity Club was organized at Warwick in December. The club is pursuing a course of study, partly literary, partly historical, under the leadership of the president, Rev. F. S. Thacher.

Washta, Ia.—The liberals of Washta and vicinity were well rewarded on Sunday, January 28, by listening to a sermon preached by Rev. Thomas Byrnes of Humboldt, Ia. The preacher held the attention of his audience for one hour. He certainly chose a fine subject for his discourse; namely, "Natural Religion." The text was taken from the words spoken by Paul to the Athenians,—"Men of Athens, I perceive you are already religious in many things." Rev. Mr. Byrnes showed that religion—that is, veneration for the Power that moves the universe—was a natural wellspring in the bosom of humanity, that nature was the great revelation of God. Far from the Bible being the source of religion

and morality, all bibles were built up as a record of the progress which different nations had attained toward these virtues. The story of the ten commandments would be far nearer the truth if the record had said that Pharaoh's daughter had taken Moses on her knee, and taught him that it was wrong to swear falsely, to steal, and to kill, that it was right to be chaste, and to honor one's parents.

Wollaston, Mass.—The Young People's Society was organized in connection with the Unitarian church here February 2. An entertainment and social are to be given by this new organization immediately, and a dramatic performance in the near future. The Unity Club is doing splendidly, attendance and membership steadily growing. The subject of woman's suffrage was considered February 2, with four short papers followed by discussion.

Worcester Conference.— The twenty-seventh annual meeting of the Worcester Conference was held in the Church of the Unity, Wednesday evening and Thursday, January 24 and 25.

Notwithstanding a heavy rain, the church was filled with people eager to hear Rev. M. J. Savage preach on "Religion in the Light of Modern Thought." The text was from Hebrews xii. 27, where the writer refers to the removing of those things that are shaken, that those things which are not shaken may remain. Mr. Savage was at his best. For a full hour he held his audience spell-bound. Twice during the discourse the vast audience burst into applause, so thoroughly in sympathy was it with the sentiments expressed.

The preacher stoutly maintained the reality of religion as the effort of man to get into right relations with God. He asserted the real presence of Deity in every point of the universe, contended that man has never fallen, and therefore stood in no need of salvation in the orthodox sense of that term, but showed that, if the word means anything to Unitarians, it means getting hell out of and heaven into the soul. There is no room anywhere in the universe for an external heaven or hell as taught in the older churches. The preacher then showed how much easier the old method of salvation is than the new. All present, we think, must have felt impressed with the necessity of setting to work right away of casting hell out by taking heaven into their souls; *i.e.*, of getting into right relations with God.

On Thursday morning the devotional service was conducted by Rev. George S. Ball of Upton. The president of the conference, Hon. E. B. Stoddard, took the chair, and called the meeting to order for the transaction of business. The secretary, in his annual report, drew attention to the fact that there are only two ministers in the conference who have held their places for ten years or more. These are Dr. G. M. Bartol of Lancaster and Rev. A. F. Bailey of Barre. The conference suffers a great loss this year in the retirement from office of the secretary, Rev. A. S. Garver, who for more than ten years has filled that position to the perfect satisfaction of the conference. The following resolution was unanimously passed:—

Resolved, That this conference thoroughly appreciates the faithful and efficient service which Rev. Austin S. Garver has rendered as secretary for ten years, and returns him hearty thanks therefor.

The thanks of the conference were extended by a rising vote to Hon. E. B. Stoddard for his services as president during the last seven years.

The officers elected for the ensuing year are: president, Charles H. Blood, Esq., Fitchburg; vice-presidents, Rev. George S. Ball, Upton, Mr. John C. Otis, Worcester; secretary, Rev. James C. Duncan, Clinton; treasurer, Mr. Edward F. Tolman, Worcester. Directors: Jonathan Smith, Esq., Clinton; Mrs. William S. Heywood, Sterling; Mrs. John S. Stone, Marlboro; Rev. W. F. Greenman, Fitchburg; Rev. A. F. Bailey, Barre; Mr. A. S. Sweet, Uxbridge. The report of the Missionary Committee was read by the chairman, Rev. W. F. Greenman of Fitchburg. The subject of continuing the committee called forth a good deal of brisk discussion; but, when the question was put to vote, only three voted against its continuance. Strange to say, these three were all ministers. The laity evidently believe in missionary work, and, as the vote plainly showed, the majority of the clergy. The Missionary Committee for the present year is: Rev. W. F. Greenman, Fitchburg; Rev. James C. Duncan, Clinton; Rev. G. W. Kent, Worcester.

The conference was favored by the presence of Rev. Grindall Reynolds, who made a strong appeal for contributions to the funds of the American Unitarian Association. He urged the adoption of some method of reaching every individual in the parish.

The subject discussed before the conference was "The Significance of the World's Parliament of Religions at Chicago." It was participated in by three speakers,— Rev. W. S. Heywood of Sterling, President G. Stanley Hall of Clark University, and Rev. James C. Duncan of Clinton.

In an exhaustive discourse Mr. Heywood showed how the Parliament meant that religion is indispensable to man; that it promoted a truer understanding of the nature of the various faiths of the world, the necessity of a change in missionary work; that it brought into clear relief the superiority of Christianity over all other faiths; and that it pointed out the path to a larger tolerance.

President Hall said the Parliament suggested to him a more rational and pedagogic basis for missionary work. Missionaries should show Buddhists how to be better Buddhists, and Confucians how to be better Confucians. Christianity finds itself in a new situation. Rapid transit is mixing the people of the world as never before. Science is creating a new reverence, not only for the starry heavens, but for all nature as the garment of the unseen. The ethnic bibles of the world are easily accessible. The higher Christianity that must emerge from these elements, if theology is progressive, is a deepening of the religious consciousness rather than any radical reconstruction.

The Congress brought out in clear perspective certain great common traits. First, the strength and universality of the religious impulse; second, the universality of a belief in an All-Father of love and good as well as of law; third, the brotherhood is more real and less dreamy; fourth, morality was with unanimity emphasized as the best fruit of the religious life.

The speaker, if we understood him correctly, declared his belief in the coming of a "cosmic faith" larger than any existing faith. One regrets not being able to report every utterance, for his whole address was highly instructive and very far-reaching.

The last paper of the day was read by the writer of this report. He insisted that the Parliament marked the transition from the Christo-centric to the Theo-centric theory of religion. It administered a much needed and severe rebuke to the pretensions of Christianity. It was the greatest eye-opener on the subject of comparative religions which the world has ever had. It proclaimed the unity of religions. I cannot tell you what a delightful feeling I experienced when it flashed upon me, as I listened to the stirring words of the gentle Dharmapala praising the mildness and the love of Buddha, that the life which Buddhists worship under the name of Buddha Christians worship under the name of Christ. I discovered that both Christ and Buddha stand for loving self-sacrifice. I saw the unity of the two greatest faiths of the world. It rebuked the charge of materialism of this age. It sounded the death knell of heresy-hunting. It heralded the dawn of "peace on earth, good will among men." The Unitarian Church, he said, is the herald of the church that is to be. What name the church of the future shall bear I cannot tell; but I love to think that adorning its walls will be ideal paintings of all the world's great prophets, and from its pulpits will be read all the world's sacred scriptures.

Nor would I have the church of the future confine itself to the works of ancient scriptures. I would have it draw inspiration from modern sources. Moreover, I have a vision of a church which will not take its credentials from any man nor rely for inspiration upon any book, but which shall glow with enthusiasm and proclaim its message with gladness, because the Spirit of God himself will have spoken to minister and members alike the words of duty and of truth.

The Conference, after voting a hearty vote of thanks to Mr. Savage for his excellent sermon, to President Hall for his able address, and to the Church of the Unity for its cordial hospitality, ajdourned.

JAMES C. DUNCAN, *Sec'y.*

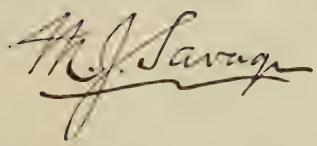
Yonkers, N.Y.—In a recent sermon Dr. Bixby spoke of the religious reaction by which the revivalists and dogmatic preachers are seeking this winter to draw tight again the theological lines, and with the lash of divine wrath drive timid souls inside the pale of the Church. Referring to the recent threats of hell torments for those who attended theatres or dances, Dr. Bixby showed that there is no specific prohibition of either of these amusements to be found in the New Testament. They are not sins in themselves, but harmful only on account of excessive indulgence in them or bad companionships, hours, or surroundings. As the *Presbyterian Banner* has well said, "This senseless, indiscriminate warfare against an innocent amusement is contrary to common sense and without a shadow of divine warrant." The Catholic Church in the Middle Ages did not hesitate to use the drama for teaching religion; and so the Church of to-day, instead of putting it under a ban, and thus helping to degrade it, had better seek to surround it with wholesome influences, and thus elevate and refine it. Jesus came not to judge the world, but to save the world. The sins that Jesus most severely condemns are not the indulgences of the senses and the weaknesses of the flesh, but the hard-heartedness of the Pharisee,—the far more harmful and fatal sins of unkindness, bigotry, censoriousness, and spiritual pride and hypocrisy.

Salvation depends on something more than pious profession or correct belief or the feeling of a penitent hour. It depends on the general quality of the character and life, and the incorporation within the soul of the Christ-like spirit.

The dogma of eternal hell is both inconsistent with God's universal love and ever-enduring mercy, and also in contradiction to any rational idea of divine justice. Above all, it dishonors God by attributing to him useless cruelties, far worse than those which have made the name of Nero detested. God is ever ready to forgive, and will continually reign over all souls; and in the final union of all created spirits, sometime and somehow, in one holy household of God, lies the only reasonable explanations of all the trials and temptations of earth.

PUBLISHER'S DEPARTMENT.

NO word of introduction is needed for Mr. Savage's portrait. More books upon our list bear his name as author than appear under the name of any other writer. This fact alone would make the presentation of his picture here appropriate, even without his large public reputation.



A complete Catalogue of our publications will be sent to any address on application. We here speak of one or two important works, endeavoring to give some idea of their scope:

Jesus and Modern Life.

Thirteen Lectures by M. J. Savage, with an Introduction by Prof. Crawford H. Toy.

Of all Mr. Savage's works none are clearer, more important, more forcible, or more timely, than the latest two we have published. One of these is the volume here noticed, "Jesus and Modern Life." The other is the low-priced, paper-covered edition of a little work, "Is this a Good World?"

Concerning "Jesus and Modern Life," the *Review of Reviews*, in its February issue, briefly outlines the contents and object of the book:

Mr. Savage's present volume is a contribution to the critical discussion of the essentials of Christianity and the true position in religious thought of its Founder. In more detail, the preface defines a three-fold purpose: To find "the actual beliefs and teachings of Jesus"; to place this teaching in its relation to the preceding thought of the world and specially to that of the Jewish people; and to determine how much of Christian doctrine "is vital to-day, and how it bears on the problems, religious and other, with which we must deal." Mr. Savage's

own view, as shown in these sermons and as revealed in his frequent writings, is that of reverent but advanced Unitarianism. In his Introduction Professor Crawford H. Toy, one of the foremost students of historical elements in religion, assures us that the author is "in the spirit and the general results of his critical analysis of the gospel narratives . . . at one with the best modern authorities."

Says the *Toronto Unitarian:*

Never has Mr. Savage surpassed the high level of this his latest work. It is no conventional treatment of the conventional Jesus that he gives us. Mr. Savage goes direct to original sources. . . . Here we have the religion of Jesus translated into modern, every-day language, and tested by the strong white light of modern knowledge, applied to it by a thoroughly modern man free from all prepossessions but a desire to know the true and the best.

[*Cloth, 230 pages, $1.00.*]

The Spirit of God.

By Protap Chunder Mozoomdar.

The more Mr. Mozoomdar's new volume is studied, the more one marvels at its grace and insight, at its spiritual power, at its capacity to inspire and *satisfy*. Every reader may not agree with it in all points of doctrine nor in all its lines of illustration and allusion. But that which must in reality be "the Spirit of God" is here; the book as a whole is one more modern chapter in the progressive revelation of the Divine.

A word or two from early press-notices will be read with interest:

Mr. Mozoomdar's volume is well named. His doctrine is a sort of higher pantheism. He finds the Spirit of God everywhere, and upon this central fact he discourses. He apologizes in his preface for possible inelegancies of style by saying that he is a foreigner who uses our language very imperfectly; but if all natives did half as well as he the cause of culture would be advanced. The element of quaintness from time to time is agreeable rather than the reverse. The tone of his book is intimately personal; it seems to be the expression of the man no less than of his belief. This is to say that it is religious rather than theological, although he contrasts Hindu and Christian doctrines and acknowledges a divine inspiration for all religions. *Boston Courier.*

It is startling to find a native of India writing in a deeply sympathetic way about Christianity, but Protap Chunder Mozoomdar is not an ordinary Hindu. He is most devout. To use his own language, "The Spirit of God is all in all, both for worship and the sanctity of personal character." He appreciates what is best in all forms of religion, and looks forward to an early union of men of all religions upon a common ground of faith, piety and good works, without waiving of necessity any dogma or tenet, but acknowledging a common fellowship.—*Worcester Gazette.*

The recent addresses and sermons by the Hindu preacher, Protap Chunder Mozoomdar, which so interested Boston, and the decided interest felt by the public in the volume of gems from his pen which appeared at Christmas-time under the title of "Heart-Beats," make unnecessary any explanatory introduction of the volume just published. None who met Mr. Mozoomdar can doubt his goodness, his sincerity, his devoutness, or his intensely spiritual nature. Perhaps the more interesting chapters in the "Spirit of God," to us of the West, are those concerning the Hindu Doctrine of the Spirit, and the Doctrine of the Spirit in Christianity. The volume as a whole will be found to be elevating and stimulating. The style is simple and direct; the things said are sweet and true, and well worth the time taken for their perusal.—*Boston Times.*

Perhaps nothing from his pen gives a clearer insight into the real aim, purpose and doctrine of that Indian faith of which he is to-day the recognized chief apostle and propagandist (the Brahmo-Somaj). The student of the science of religions will find here a most interesting study. *Boston Advertiser.*

The titles of the chapters in full will be found in the advertising columns.

[*Cloth, 323 pages, $1.50.*]

Members of One Body.

Six Sermons. By Rev. S. M. Crothers.

The careful and generous tone of this volume and its large value to the general reader as a "revealer" of the vital, inward spirit in the different religious sects of which it treats, makes it deservedly popular. Its topics are these:

Roman Catholicism; Calvinism; Methodism; Rationalism; Mysticism; and *The Unity of Christendom.*

Broad thinkers and true students can but indorse the *justice* of the book—for that seems to be the most comprehensive term that will briefly describe it. The purpose of the writer has been to present the above named types of religion in their best light, to show the great need that gave rise to each one, and the undeniable good to be found in each. Sweeping away with a powerful hand the mistakes and smallness found in the mass of adherents to any form of religion, Mr. Crothers reveals the spirit of each form in its original nobility of stature and purity of essence, together with its own inherent power of growth and development. Withal, he preaches forcibly. "If we cannot have liberty and union, we must cling ever to liberty. But I am one who believes that through the most perfect liberty will come at last the perfect unity."—*Union Signal (Chicago).*

Mr. Crothers has sought to interpret sympathetically the creed of churches other than his own, and to see their spiritual significance,

Such volumes have an urgent mission. No such bodies as the Catholics or Methodists or Calvinists could hold together unless founded on ideas, and it is a matter of profound interest to find exactly what their respective ideas are.—*Golden Rule.*

The public ought to be grateful that it is permitted to share the inspiration and pleasure which these sermons will give to all broad-minded thinkers. . . . It is simple justice to say that they strike a new note. They make criticism effective. They show us that the dream of human unity is not all a dream.—*Christian Register.*

After considering each form of faith with a mingling of sympathy and adverse criticism, he directs attention to the fundamental and enduring, if not organic and visible, unity of all forms in essentials. His sermons are thoughtful, scholarly, and at times eloquent —*Congregationalist.*

Of great breadth, and strong thought.—*Every Other Sunday.*

[*Cloth, 132 pages, 75 cents; paper, 50 cents.*]

Kindling Thoughts.

By Elizabeth P. Channing.

Critics competent to judge have on various occasions drawn the attention of our readers to the helpfulness and brightness of this volume. In the *Christian Register* Mr. Chadwick has written of the work:

For its best impression this book should be read one piece at a time, and in the meditative mood from which the pieces came. . . . While we are very grateful for the author's own thought, we are hardly less so for the bits of others' with which it is illustrated and adorned. . . . We are glad that Miss Channing has not taken to herself the injunction which her uncle William laid on a young man,—never to preach on any but great subjects. . , . We have found ourselves comparing this collection of papers with some of the most famous volumes of the "Daily Food" variety, as means of spiritual grace; and we find ourselves believing that the reading of these papers would be much more helpful than the reading of the volumes which we have in mind. There is here a tone of health which we do not find in those, a tone of self-respect contrasting with their abject humiliation, and, withal, a certain reserve in speaking of God which seems to us more reverent than a constant harping on his holy name. . . .

In the *Unitarian* Mr. Mott has said:

It is a long time since anything so brightly refreshing as these Kindling Thoughts has come to us. . . . They are full of that best cheer which comes from the deepest, clearest springs of faith. The style is personal, piquant, and quickening. Everything is brief and suggestive. More than fifty kindling thoughts are put before us within the limits of a very moderate sized volume. We recommend this book to every home.

In the *Pacific Unitarian* Rev. H. G. Spaulding recently wrote:

The title of the book is a happy one. . . . A delightful and pervasive humor is the preserving salt of not a few of these meditations. But our author asks that her readers shall recognize with herself the seriousness of life; feel an interest in the soul's deeper experiences and have the constant desire to touch the real meanings and reasons of living. For such an audience Miss Channing has many a kindling thought and suggestive word. Her book has an added value in the number of felicitous quotations. . . .

[*Cloth, 315 pages, $1.25.*]

Discourses.

By Edward H. Hall, Pastor of the First Parish, Cambridge, Massachusetts.

No earnest person who reads this book will fail to have much satisfaction in it, and unusual satisfaction — delight for reason of its clarity, for the intellectual quickening it brings, for its faithfulness to modern sight, for its prophetic outlook, for its rare helpfulness in ways of hope and courage. We might call it a "brave" book were it not so apparent that truth-speaking is such habit of the soul with the writer that free and full confidence, leading to free and full utterance, is for him the natural way of living. The "bravery" of the book is thus wholly unconscious — ingenuous — which ten-fold enhances admiration of it. No foreword is here for effect; yet nothing that needs to be said is kept back. In God's universe is no occasion for subterfuge. What is strong can stand and will stand, and stand the better for the loss of unsightly, needless props. Indeed, not till scaffoldings come down which do not support but merely hide, will the real strength and beauty of the Actual be seen. How many preachers are there who manifest that they believe this? That such speaking as this volume presents is rare only the more emphasizes the greatness and power of the Word of God here given.

The *Church Exchange* notices the work at considerable length, saying,

We have in this book the words of a leader. We find here strong sermons on the most vital questions of our religious life. The intellectual strength of the writer is apparent in every page. We are impressed as with the power of Dr. Hedge. Wonderful fairness is met in the treatment of every step in his arguments. He sees clearly the whole range of knowledge to which he appeals. No one has obtained an insight into the meaning of the liberal Christian movement until he is familiar with the problems that fill this book, and rarely can he find such problems so adequately treated as here. The discourses are helpful, convincing, inspiring.

[*Cloth, gilt top, 244 pages, $1.50.*]

Uplifts of Heart and Will.

Religious Aspirations in Prose and Verse. By James H. West, author of "The Complete Life," etc. (Second Thousand.)

On the original appearance of this small volume Rev. John C. Learned wrote: "I hail the 'Uplifts' as a good sign, . . . another step out into the free, where we must be content to let all consecrated thinking go."

Under the heading of "A Poet-Prophet" the *London Christian World* says: "Mr. West is apparently of a very advanced school of religious thinking, but these utterances are, nevertheless, full of very helpful and finely uttered things. We should judge him to be more really a man of faith than many who sign orthodox creeds *currente calamo*."

The *London Inquirer* comments as follows:

The author of this book has had to fight his way out from orthodoxy into a wider atmosphere of religious thought; and his "aspirations" and poems show him to be a man of deep feeling, brave heart, and high moral purpose. His poems are especially interesting to those who have gone through experiences similar to those recorded. The fact that a second thousand has been called for will be some guarantee of such a book's claim to notice.

[*Cloth, red edges, 106 pages, 50 cents.*]

Vexed Questions in Theology.

A Series of Essays by James Freeman Clarke.

Concerning this book we observed that a subscriber for the *Christian Register* some months ago wrote to that paper, from New York, as follows:

Will you permit me space to say that I never paid a dollar for a book that brought me larger or richer returns than "Vexed Questions in Theology," by Dr. James Freeman Clarke? Dr. Clarke does not attack Orthodoxy, but in a kindly and candid spirit points out the errors in the orthodox doctrines and pours a flood of light on the subject. To every thinking person the book presents an intellectual feast.

Fifteen essays are here, every one of them profitable for one reason or another. Their titles are these:

The Five Points of Calvinism and the Five Points of the New Theology; The Sin against the Holy Ghost; Christ and his Antichrists; The Introduction to the Gospel of John; Old and New Ideas concerning the Divinity of Jesus; Is Probation or Education the End of Life? The Sabbath —Sunday—or the Lord's Day—which? Old and New Views concerning the Bible; The True Coming of Christ; Agnosticism vs. Positivism; The Hercules and Wagoner of To-day, or State Help vs. Self-Help; Recent Discussions concerning Conscience and its Development; The Scientific Basis of Prayer; The Meaning and Value of the Lord's Supper at this Time; Some Reasons for Believing in a Future Life.

From these titles will be seen the large amount of "vexed" thought the volume endeavors to consider. For any earnest seeker after the more reasonable thought of God, duty, life, religion, the book has very much of help.

[*Cloth, 249 pages, $1.00.*]

The New Bible and its New Uses.

By Joseph Henry Crooker, author of "Jesus Brought Back," "Problems in American Society," etc., etc.

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